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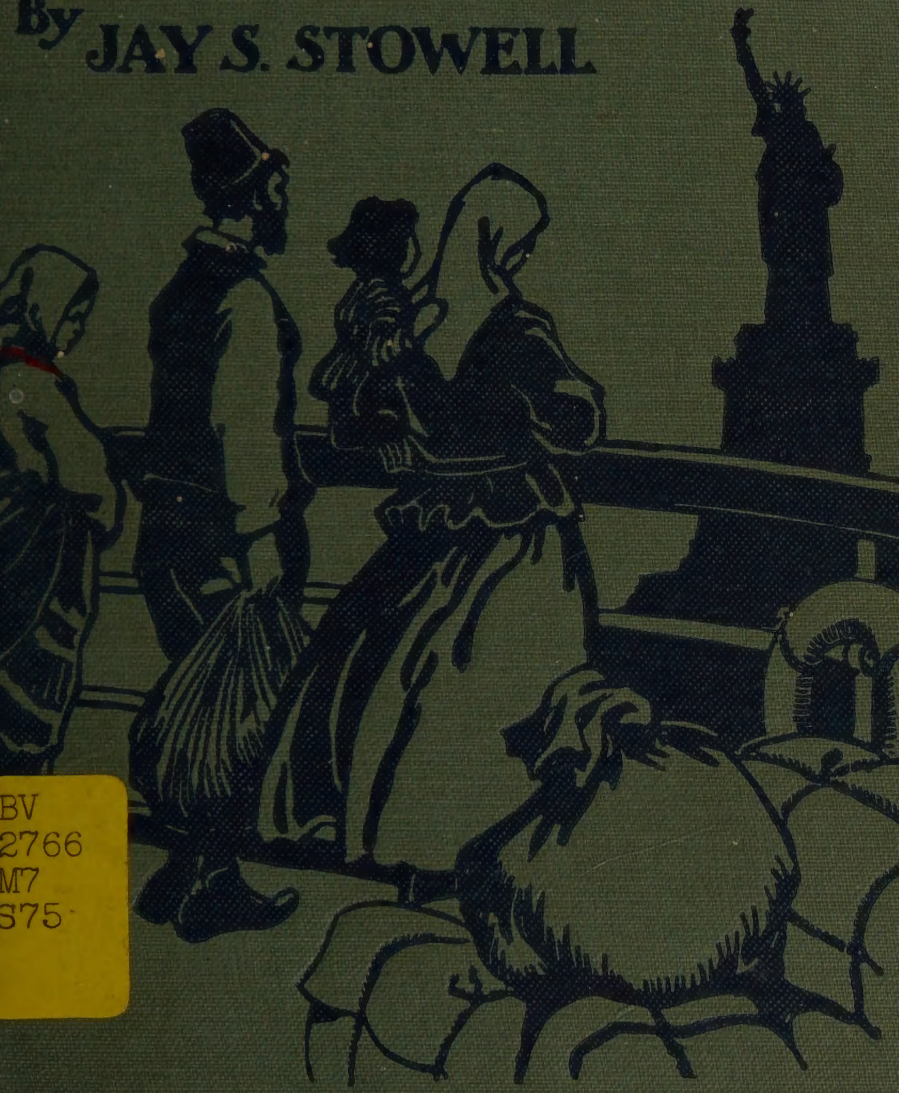
METHODISM'S NEW FRONTIER

By JAY S. STOWELL



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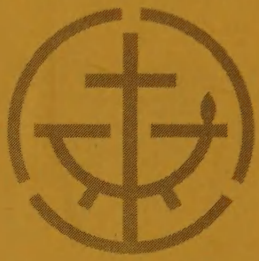

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HOME MISSION TRAILS
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METHODIST ADVENTURES IN NEGRO EDUCATION
J. W. THINKS BLACK

A "NEW" AMERICAN FROM "OLD" MEXICO
She is one of many helping to make America Christian.

Methodism's New Frontier

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By
JAY S. STOWELL

Samuel
III
1883-

THE METHODIST BOOK CONCERN
NEW YORK CINCINNATI

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Methodist World Service Fund

Religion

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INTRODUCTION

THE carrying on of home missionary work in languages other than English is not a new undertaking for the Methodist Episcopal Church. As a matter of fact, the first missionary ever commissioned by the Missionary Society after its organization a century ago was sent to work among the French in Louisiana. Since that time the language work has been a fixture in home missions. Francis Asbury thought that it would be but a passing phase of the church's activities, but one hundred years after the first missionary entered Louisiana we are still compelled to carry on work in the French language in Louisiana. In addition we have definitely organized language work in more than twenty other languages within the confines of the United States.

Had the Methodist Episcopal Church sensed the importance of this work two generations ago, there is reason to believe that at least two of the present German denominations in the United States would never have come into existence and the present German constituency of the Methodist Episcopal Church would be several times larger than it now is. A number of the newer groups stand now where the German group stood in those earlier days.

In spite of a new policy of immigration restriction we have a large and steady stream of immigrants coming to America. There is every reason to believe that

this stream will continue for many years, if not permanently. So long as there are men and women in the United States who do not understand the English language, we are under moral obligation to carry the gospel to them in a language which they do understand. Many of them are destined to live and die without sufficient familiarity with English to make it feasible for us to minister to them religiously through that language as a medium.

The results of the work can never be summed up in the records of the foreign-language churches and missions, for the children and grandchildren of the immigrants whom we reach have found, and continue to find, their places by thousands in regular American churches, while the international outreach of the work through the influence of those who return to their native lands is too extensive and varied for computation.

Methodism's New Frontier presents for the first time in popular form a story of some of the achievements of the work and some of the present problems involved in it. Much of the material for the book has been gathered from the author's first-hand contact with the work in all sections of the United States. It should be read by pastors, church officials, laymen, and the thousands of maturing young Methodist men and women upon whose shoulders the responsibility for the work will soon rest.

DAVID D. FORSYTH, Corresponding Secretary,
Board of Home Missions and Church Extension.
Philadelphia, February 15, 1924.

FOREWORD

THE author acknowledges with thanks the courtesy of Dr. F. W. Mueller in supplying information relative to Methodist work among the German, Swedish, and Norwegian-Danish groups; of Dr. William H. Fry in furnishing a statement of facts relative to the work in Hawaii; of the American Review of Reviews and the World Magazine in granting permission to quote from their columns; of Dr. Charles C. Albertson in permitting the use of his poem, "Pietro Speaks"; of the Rev. Paul DuBois in supplying material relative to Italians; of Mrs. G. W. Gardner in collecting facts concerning the work of the Woman's Home Missionary Society; of Miss Amy Blanche Greene in carefully reading the manuscript and making valuable suggestions; and of the many pastors and workers in local fields who have generously and courteously supplied information.

J. S. S.

THE IMMIGRANT MADONNA

By Helen Dwight Fisher

America, I bring to you my son,
My baby son.
He comes with little heritage,
But his eyes are clear, his body strong.
He is ready for you to do with him what you will.
What will you?
Will you use him hurriedly for your quick ends?
And will you then discard him because he is worn out—
and still a foreigner?
Or will you teach him, watch him grow and help him to be
one of you,
To work with you for those great things you seek?
He is my son, America,
And all my treasure.
I bring him here to you—
And you—what will you do with him?

(By permission of the National Child Labor Committee.)

CHAPTER I

WHO? WHERE? WHY? WHAT?

"In fourteen hundred and ninety-two
Columbus sailed the ocean blue."

THAT striking if not overly poetic couplet provides a perennial introduction to one of the most fascinating chapters of all history—the making of America. America's story is only well begun, as yet, but, whatever the future may have to unfold, the opening paragraph must always picture a courageous Italian mariner, sailing westward, under the flag of Spain, to a country already populated by red men whom, in his ignorance, he christened "Indians."

At first glance there doesn't seem to be much of the America which we know to-day in the setting of that first scene. The Indians have long since ceased to play an important part in our national life, and the influence of Spain is found chiefly in the more sparsely settled sections of our great Southwest. To be sure, we have plenty of Italians in America to-day, but they were exceedingly slow in following their compatriot, Cristoforo Colombo, to these shores. We shall come to their story later. For the moment we will think of America's history as beginning with the landing of the Pilgrims at Plymouth Rock in 1620.

An Anglo-Saxon Start

Had the Italians followed Columbus across the Atlantic, the language and traditions of America today might easily have been Italian; or, had the Spaniards settled in this part of North America as effectively as they did in Mexico and South America, we might have been speaking Spanish instead of English. It was left to the English-speaking people, however, although not entirely without struggle, to dominate the country which was destined later to be known as the United States of America. America was young in those days and lasting impressions were easily made. It is, therefore, to these early Anglo-Saxon settlers who arrived in 1620 and later that we look for some of the things in our national life which we have come to consider most characteristically American and of which we are most proud. The Dutch early came to New York, and French and Spanish settlers established themselves at various points in the new land, but the English continued, with local exceptions, to dominate the country as settlements increased.

Other Groups

As early as 1683 thirteen Mennonite and Quaker families left Germany and settled on a six-thousand-acre tract a few miles from Philadelphia, establishing Germantown, the first permanent German settlement in America. Other groups of importance which came during the colonial period of our history were the

Welsh, the Scotch, the Scotch-Irish, the Irish (mostly Protestants), the Dutch, and the French. In 1790, a year after the scattered American colonies had become a nation, more than four fifths of the population as revealed by the Census was made up of English and Welsh stock. The total of these groups was more than two and a half million. The next largest group was of Scotch and Scotch-Irish, totaling less than a quarter of a million. There were at the time 176,000 Germans, 78,000 Dutch, 61,000 Irish, and 17,000 French in the United States. All other groups combined totaled but 10,000. It should be noted that, although America has always had a large number of foreign-born persons in her population, they were at this time from countries very closely related, both racially and in their social and religious culture. Incidentally, they were predominantly of the Protestant persuasion. It is estimated upon careful studies made by Mr. Clinton Stoddard Burr that of the 95,000,000 white persons in the United States, as enumerated in the 1920 Census, 44,689,278, or nearly one half of the total, are descendants of the original group enumerated at the first Census of 1790.

From 1790 to 1920

During the seventy years from 1790 to 1860 the ratio of immigration to America by countries remained very much the same, the English, Irish, and Scotch combined making four fifths of the total, with the Germans, French, Jews, Austrians, and Swiss the most

important of the smaller groups. From 1860 to 1920 there continued a large influx of English, Scotch, and Welsh, but there was also a marked increase of Irish, Germans, Swiss, Austrian, Scandinavian, Dutch, and French immigration. All of these groups, however, were closely related in the matter of race and readily adapted to what we have sometimes called "Americanization." During the same period there was added a large group of southern and eastern Europeans, mostly Latins and Slavs, and various groups of Orientals and Mexicans which are not so closely related to the Anglo-Saxon either by race or social heritage.

Our Present Population

At present the largest group in our national life is made up of English and other Anglo-Saxon peoples; the second largest group is German; the third is Negro American; the fourth, Irish; the fifth, Slav; the sixth, Latin (largely Italian); the seventh, Scandinavian; the eighth, Jewish; the ninth, French; and the tenth, Dutch. Each of these groups, with the exception of the Dutch, totals more than three millions; the Irish run to eight millions and a half; the Germans to nearly thirteen millions; and the Anglo-Saxon group to more than fifty-one millions. There are many other important race groupings in our population running into the tens or hundreds of thousands, but none of them total as much as a million, except the combined Mexican and Spanish-speaking American group in our Southwest.

The 1920 Census

According to the 1920 Census, there are in the United States 36,398,953 persons of foreign birth or foreign parentage. In other words, approximately one third of our population is made up of persons born in other countries or of persons whose parents have come to America as immigrants. This number is four million greater than it was in 1910, but it is much smaller than it would have been had it not been for the World War and related causes. Before this the stream of immigration to America had been gathering momentum for many years, until in 1904, it had reached the enormous total of more than a million a year. By 1914 the total was a million and a quarter. There were variations from year to year, but, in general, our foreign-born population was increasing at an unprecedented rate. The increase was made up pretty largely of what we ordinarily refer to as the "newer immigration," or the people from southern and eastern Europe. Between 1910 and 1920 the number of English, Welsh, Irish, and Germans in our population showed an actual decrease, while, during the same period, in spite of the interruption of immigration caused by the war, the number of Austrians increased 55 per cent, the Russians 52 per cent, and the Greeks nearly 100 per cent.

An Illustration From New York City

The change in immigration which has been taking

place is graphically illustrated by the case of New York City. For many years it was proverbial that the Germans and the Irish dominated New York City so far as population is concerned. In 1900 the German element led all the others with 789,668 persons. Since then the number of Germans has been decreasing. During the same period the number of Russians has increased from 296,266 to 994,356. With nearly a million persons, in round numbers, the Russians now are the dominant group in New York City's population. They are followed by the Italians with 802,893; the third place is accorded to the Irish with 637,744; the fourth to the Austro-Hungarians with 603,167; and the fifth to the Germans with a total of 583,190. New York has about forty other national groups to reckon with. It has more Russians than there are in Moscow and more Italians than there are in Naples, and its total foreign population is larger than the combined populations of Chicago, Boston, and Detroit. Seven out of every nine pupils in the public schools of New York are children of foreign-born parents, and recently the poster announcing the registration of new pupils in one of the public schools of the city was printed in twelve different languages. Six women, speaking different languages, were seen reading the announcement at one time. A recent list of the scholarship awards in the various high schools of the city included such names as Margaret Colagneio, Christina Camlek, Esther Itzcawita, Harry Potatoff, Solomon Lifschitz, Alice Ifwerstrom, Salvador Cianciulli,

Nathan Orshowsky, Jacob Goradetszky, Morris Tubelsky, Esther Chasanowita, Gaetano Chairamonte, J. Randandistel, Hyman Hershwokitz, and scores of others equally unfamiliar to many American ears.

These newer immigrants to New York have, for the most part, come from Roman Catholic countries, and, although a very large proportion of them have little or nothing to do with the Catholic Church in this country, their coming has seemed to present a problem too difficult for the Protestant churches to deal with effectively. At any rate, the policy for some decades was one of retreat as both population and needs increased. We are told that in forty years 104 Protestant churches and missions south of Fourteenth Street in New York closed their doors or moved from the territory. A number of these were Methodist churches. More recently this retreat of the churches has been checked. We shall have more to say about that later.

Other Places

It should not be imagined that the general situation described in New York City is limited to that great metropolis. Between the Eastern seaboard and the Mississippi River and north of the Ohio and the Potomac Rivers similar situations, with local variations, are multiplied by thousands. This is the great arena of action for immigrant life in America. We might illustrate almost at random, but the following from Binghamton, New York, will suffice: "The postman

who delivers mail in the parish of the Clinton Street Methodist Episcopal Church, Binghamton, New York, read the names of Smith, Jones and Stewart on the letters which he carried a few years ago. To-day on the same street he delivers letters to folks by the name of Cejke, Pappandrikopolous, Kowaklski, Chriszanevicz, Gonzales, and Turovish. On one morning each week he delivers eighty different papers printed in thirteen languages."

A Methodist pastor in a small town in Wyoming is face to face with thirty different nationalities; another worker in a mining camp in Utah has eighteen different race or national groups in his parish. Large numbers of immigrants have flocked and are flocking into California. In fact, it is only in our older Southern States that immigration has failed to make a very marked impression upon the character of our communities. Up to date no large stream of immigration has found its way into the South, but it is impossible to predict what may or may not be the future of immigration in this part of our national domain. Conditions are constantly changing, and the northward trend of Negroes may pave the way for an army of immigrants to march into the South.

The World War and Since

Just what would have happened to immigration had it not been for the World War, we cannot say. Many people were getting very much concerned lest, in admitting so many persons of strange language, strange

customs, and strange ideas, we might not be in danger of losing from our American life those things which were most distinctive and which we have felt to be most worth while. The war, however, put a sudden check upon this enormous influx of population. From a million and a quarter in 1914, the number of arrivals fell to less than a third of a million in 1915. For the next three years there was a steady decline. In 1918 only 110,000 aliens were admitted. With the war ended, the number jumped again to 805,000 in 1921. In this connection it is interesting to note that the number of aliens departing from the United States fell off sharply during the war years. The popular belief in a great rush of immigrants to take part in the World War under the flags of their respective nations is not altogether borne out by the facts.

Since the war we have adopted (1921) a new immigration policy, namely, that of a rigid restriction of the number of arrivals. In brief, the law provides for the admission each year, from any given country, of three per cent of the number of persons who were already here from the same country at the time of the 1910 Census. The idea is both to restrict the total number of immigrants arriving in the United States, to raise the standards of admission, and also to distribute the newcomers among the various groups already here, so that they may be introduced to America through their own fellow countrymen who have been longer in America and have learned more of American traditions and ways of doing things. The law applies

only to immigration from Europe, Persia, Africa, Australia, New Zealand, Asiatic Turkey, and certain islands of the Atlantic and Pacific. The law provides that not more than twenty per cent of the yearly quota for any given country may be permitted to arrive in any given month. Under the best of conditions this makes the rush of immigration in the early months of the year, which for this purpose begins July 1.

The Operation of the Law

The new "quota law," as it is commonly called, went into operation in 1921, and by its own terms expired June 30, 1922. Before that date Congress extended the operation of the law for two years or until June 30, 1924. In operation the law has proved to be a difficult one. The quotas are based upon the Census of 1910, but since that date the entire map of Europe has been remade, with the result that the various totals as given in the 1910 Census often do not conform to any existing geographical division. As a result many quotas have of necessity been based upon estimates rather than upon accurate figures. The fixing of the quotas has, however, been one of the least difficulties.

The Monthly Sweepstakes

The law limits the number of immigrants to arrive each year and also the number permitted to arrive in any one month. As a result the entrance of immigrants into the United States has become a matter of

competition in which the best man, or, to be more accurate, the fastest ship wins. Officials with stop watches time the arrival of these boats, many of which have been hovering about waiting for the beginning of a new month, and newspaper headlines record the result of this strange midnight contest. A headline picked almost at random from a newspaper recently published on the opening day of the month reads: "11 Ships End Immigration Race Within 8 Minutes—They Bring 11,700 Aliens, Many of Whom Will Have to Go Back—Dash Across the Line Into Port Neck and Neck." The story then goes on:

"Weaving their way through the bay after the fashion of broken-field runners in football, fourteen ocean liners made the dash for Quarantine at the stroke of midnight in the monthly Immigration Sweepstakes to-day. Two American ships, by clever maneuvering, led the field.

"The opening of a new immigration quota found Ellis Island crowded again, and with immigrants pouring in as rapidly as the ships could land them there was every indication that customs and immigration officials would be working until after midnight.

"Eight ships dashed across the finish line into Quarantine within four minutes after midnight, Eastern standard time, this morning. In the next four minutes three more arrived. These eleven vessels brought 11,700 aliens.

"The ocean-wide dash was won by the United States liner America entirely through clever manipulation

on the part of her captain. A few minutes before the stroke of twelve he began to maneuver into position. When the hour was struck he made a dash for it, and by slipping in and out between his ship rivals succeeded in reaching Quarantine a few minutes ahead of the rest. His boat carried 1,171 third-class passengers, in addition to cabin passengers, representing thirty-one different nationalities.

" 'This racing into port in the dark of night once a month is a dangerous proposition,' said the captain to-day.

"In all, close to 20,000 aliens poured into the lower bay to-day. Of this number 12,000 came in the steerage. Those in excess of the quotas allowed their countries must return. The unfortunate ones are those whose ships arrived a few minutes late. Where yesterday families were ecstatic with dreams of a new home and fortune in this country, to-day some of them find their dream castles crushed to earth and the grim reality of a law demanding their return to the Old World confronting them. Some will return to the point of embarkation and try again to reach these shores the early hours of the following month.

"Although other quotas may be exhausted before the day is finished, it was certain, according to the immigration commissioner, that at least nine countries have already filled their allotment. A hasty check-up indicates that Albania, Russia, Palestine, Syria, Egypt, Turkey, "other Asia," "other Europe," and possibly Greece have exceeded their allotments, and that the

excess from these various countries will soon be crossing the Atlantic on their return voyage."

Improvements Needed

The foregoing makes good news for the newspapers, but back of it all one reads the story of multiplied hardships and great personal tragedies. To cut one's bridges and start out to establish a home in a strange land is a big undertaking under the most favorable conditions. It often means disposing of all available property to secure the money for passage. When, at the end of the journey, the individual finds it impossible to enter the land of his choice, he is like the men described in the Scriptures whose "last state was worse than the first." In many cases these unfortunate people are fleeing from conditions which they have already found to be intolerable.

The departure of some of these deported individuals is described in a recent news item in a New York daily. The following quotation is a part of that description.

"About 100 of the number were Greeks who had arrived here after the quota was exhausted. The remainder were mostly Armenians born under Turkish rule, and a sprinkling of Syrians and other nationals in the Near East, whose quotas had been exhausted.

"Pier 22 Brooklyn, close to Atlantic Avenue ferry, where the Greek line steamships sail from, was thronged yesterday morning with the relatives of the unfortunate aliens about to be deported to their native

land, and their sobs and lamentations in Greek, Armenian, and Arabic rent the air.

"The decks on the Constantinople were so crowded with the deportees and their friends that it was almost impossible to move in any direction. Captain Arvanitakis, the master of the ship, without any effect, blew the whistle frequently and ordered his officers to get the visitors ashore until he was hoarse. For a time it looked as if the Constantinople would carry away about five hundred persons who had not paid their fares.

"One Greek fruit merchant from the lower end of Second Avenue told the officers of the ship that his fiancée, who had been born in Piræus of Greek parents, was being deported because her passport had stated in error that she was born at Smyrna under Turkish rule. The two commingled their tears, but the young woman had to go. Another distracted young Greek, who said he worked in the tin plate mills in Pennsylvania, protested to the captain that his sister had nowhere to go and no friends in Greece, but it was useless to argue, the master told him. The law must be obeyed, and she sailed away. The Greeks and Armenians who were left behind stood on the pier and wept as the Constantinople moved slowly out into the harbor."

Now, there is a fairly general agreement that America cannot continue her former policy of holding her doors wide open to all the distressed and oppressed peoples of the earth—that is, if America and the things for which she stands are to continue to exist. On the

other hand, we should be able to work out some method of controlling immigration at the point of embarkation so that some of the tragedies which grow out of our present methods of control may be avoided.

By Races

The present situation as it affects the various races involved has been summarized by Judson C. Welliver, in The American Review of Reviews. He says:

"In 1914, 45,881 Greeks were admitted; in 1922 the quota allowed Greece only 3,249. In 1914, 296,420 Italians were admitted; in 1922, Italy's quota was only 42,057. In 1914, 37,284 Croats and Slovenes came; but in 1922, the Kingdom of the Serbs, Croats, and Slovenes was entitled to send only 6,426. In 1914, 122,657 Poles arrived; in 1922 only 25,827 were entitled to admittance. In 1914, 44,538 Magyars came; in 1922, only 5,638 were admissible from Hungary. In 1914, Rumania sent 24,070; in 1922, she was entitled to only 7,419. In 1914, 44,957 Russians came; in 1922, 34,284 were entitled to come.

"Thus the quota plan reduced the numbers that might come from eastern and southern Europe. These countries generally sent all they were allowed, some a few more. On the other hand, northern and western Europe sent fewer than their quotas. The quota entitled Germany to 68,069, but only 19,053 came. Holland was entitled to 3,607, but only 2,408 came. Norway was entitled to 12,202, but sent only 5,941. Sweden was entitled to 20,042, but sent only 8,766.

The United Kingdom's quota was 77,342, but only 42,670 came.

"Not only have southern and eastern Europe exhausted their quotas, but they have millions more awaiting their turn when the quota of a new year shall be opened. The pressure is well-nigh unbelievable. Refugees from Asia Minor, the peasants and bourgeoise from Russia, hundreds of thousands in Italy, and other armies from Poland, Jugoslavia, Rumania—all are beseeching admittance. Whoever has relatives or friends already here enlists political influence. Particularly distressing are the tales of aged parents or impoverished brothers and sisters, whose well-to-do relatives in the United States are prepared to give every assurance that they will not become public charges. The law leaves considerable discretion to its administrators, but they must steel themselves constantly against appeals to sentiment, humanity, and politics; else the law would be worthless. These appeals are reenforced by the employing interests who seek more labor."

Altogether, the law allows for the admission each year of approximately 357,000 immigrants from the European countries affected by the quota provisions. We may reasonably expect the arrival during one year of 125,000 persons from Mexico, Japan, China, the West Indies, and British North America, countries not covered by the quota law. There will also be 50,000 exempt aliens such as government officials and their families and employees, aliens passing through

the United States, tourists, business visitors, and aliens under eighteen whose parents are American citizens. Even under the present program of restriction we may expect the arrival during the year of approximately half a million aliens.

Smuggling Immigrants

Now that the difficulties of getting into the United States have been so considerably increased and prospective immigrants are often willing to pay handsomely for the privilege of being landed in this country, the business of smuggling immigrants seems to be on the increase. Our Mexican border extends for nearly two thousand miles and our Canadian border much further than that. Government agents freely admit that much smuggling of immigrants across the border has been taking place, and there seems little likelihood of its complete control without more adequate provision than at present exists for the guarding of these borders.

Why Do They Come?

A lone traveler going down the road may not excite great curiosity. The journey of a great multitude in one direction, particularly when that journey develops into a race to see who can complete it first, may reasonably lead us to suspect that some rather strong influences are operating to urge the travelers forward. What, indeed, can cause so many people to be so eager to get into the United States?

The World Getting Crowded

First of all we must reckon with the very simple fact that the population of the world is beginning to get very crowded, particularly in spots. The increase in the world's population has been more rapid during the past century than during any other similar period in history. It has been estimated that at the time of Christ the total population of the world did not exceed 50,000,000. In 1,800 years this number increased to about 600,000,000. In the century and a little more since that time it has grown to 1,700,000,000. One of the reasons for this very rapid increase is to be found in a larger knowledge of the laws of hygiene and sanitation and increased effectiveness in the control of disease and pestilence; another reason lies in the fact that within the last century large new areas of the world's surface have been open for settlement. These new sections have increased rapidly in population, through migration, without proportionately decreasing the population of the countries from which the migrants have come. Most important of these newer areas is the United States. A third factor in the making possible of the increase of the population of the world is to be found in the rapid development of transportation facilities during the past century, thus making it possible for foodstuffs to be widely distributed so that large populations engaged in industries other than that of the production of food can be fed. It is modern transportation, plus modern sanitation

and medical knowledge, which has made possible our great cities.

In a century the population of Europe increased from 180,000,000 to 440,000,000; of Asia from 380,000,000 to 908,000,000; of Africa from 99,000,000 to 162,000,000. Since 1800 the population of the United States has grown from 5,000,000 to 105,000,000. No other large country is growing at anything approximating the rate of growth in the United States, except Argentina. In both of these cases the growth in population is accounted for in part by immigration. At present the most crowded sections of the world are Europe and Japan, and it is from Europe and Japan that the largest emigrations are at present taking place. When a bucket gets too full of water it is bound to spill over, and when a country gets too full of people, it, too, is bound to spill over into other countries, at least so long as there is any convenient place into which it can spill.

An Open Door

So long as America's doors were open to all comers, it was quite natural that Europe's surplus population should find its way here. Many have gone to South America, but most of Europe's emigrants have come to the United States. In the early days of our country's history we had no national legislation affecting immigration, and when the first law dealing with the matter was finally passed it was with a view to the encouragement of the coming of immigrants. This

was due to the pressure for laborers in our industrial enterprises. About this time a number of the States, especially those in the West, established agencies for promoting immigration and the United States was widely advertised in Europe. It soon became evident that encouragement was no longer needed. In 1882 a head tax of fifty cents was imposed upon arriving aliens. At this time it also became necessary to provide that lunatics, criminals, and feeble-minded individuals should be excluded. This law contained certain other provisions, and, in principle, with the addition of certain details as experience seemed to demand, it remained in force until the enactment of the legislation of 1921, which legislation automatically becomes inoperative June 30, 1924.

What America Had to Offer

The spirit of romance and adventure is usually present in any migration, but it is a well established fact that, in general, Europeans have migrated to the United States because they were offered, or saw the possibility of securing, good jobs at a considerably higher rate of pay than they could secure at home, and because America offered social and educational opportunities for their children better than those to be found in the lands from which they came. At first immigration meant giving up all friends and relatives and starting out to make one's way in a strange land among perfect strangers. The vast immigration of

past decades has changed much of that, for the immigrants now coming have many fellow countrymen in America and, in many cases, their dearest relatives are already here to greet them upon their arrival and to help them to get established in their new environment.

Development of America's Industrial Life

For more than two centuries the United States was the home of frontiersmen and farmers. These pioneers were versatile individuals; they not only raised their own food but they built their own homes, made their own clothes and the cloth for them, manufactured their own tools, provided their own tallow candles and most of the other necessities of life. There were no great automobile factories, no clothing factories, no huge steel works, no extended coal mines, and no great railroad systems. Little by little all of these things which we speak of as our vast industrial system have come into being. Gradually they began to call for workers, and steadily the demand has increased as the years have passed. It has required much labor to work our mines, to build our railroads, to clear our forests, to bridge our streams, to erect our great buildings, and to provide for our multitudinous other developments which have transformed the America of the frontier days into the America of the present. For that labor we have been accustomed to turn to Europe, and Europe has responded in a remarkable manner, sending men in abundance when

help has been needed, and often taking them back again when things have been moving more slowly here. At first the Anglo-Saxon was the hewer of wood and the drawer of water; then came the Irish with their strength and energy. When the Irishman graduated from the pick and shovel, his place was taken by the Italian; and, as the Italian has saved his money and gone into business for himself, a great horde of Slavs from central and eastern Europe has appeared to fill the gap, and the great onward march of industry has remained unchecked. The world still has vast resources of available cheap labor. Were we to open the doors, there is no limit to the number of workers whom we could secure. More recently, however, we have been giving serious consideration as to whether we can afford to go on thinking of human beings in terms of a potential labor supply, as machines to be used when needed and to be cast aside when worn out. There is less patience with those who would base our immigration policy upon the supposed needs of a greedy industrial system for cheap human labor. We are slowly coming to understand that industry is only a means to an end, while human beings themselves are the only worth-while ends. It is a well-established fact that in the past we have ruthlessly worn out our immigrants by neglect, arduous labor, long hours, poor food, and unsanitary living conditions. Just what effect a policy of restriction of immigration may have, remains to be seen. It doubtless will have many effects. It has already been the means

of shifting large Negro populations from the South to the North, of alluring many Mexicans across the Mexican border and into the United States, and of improving the conditions of the laboring man in the United States generally. Another result seems likely to be the still further extension of labor-saving devices in the field of industry. Already automatic machinery has very greatly increased the productive power of a single individual in nearly every mechanical field, from the plowing of a field and the making of an excavation to the manufacture of an automobile or a sewing machine. One man can with the aid of machinery produce so much more than he could by his own labors that the relative amount of labor necessary for satisfying the fundamental needs of mankind has been remarkably decreased in recent decades. The man who with a team could plow one acre can now, in the same length of time, plow many acres with a motor-drawn plow; and the man who could, with pick and shovel, move a little dirt in a day can now move a vast quantity at his will by adjusting the levers of an automatic shovel. Even in the lumber woods today iron arms controlled by machinery have taken the place of human arms, and huge logs are pulled at high speed through the woods by steel cables, while at the mills these same logs pass in one continuous journey from the skids to the lumber yard beyond with hardly the touch of a human hand. The automatic machine in America has transformed industry and the mechanical achievements of the future will

demand less of unskilled labor than have those of the past.

In America but Not of It

Whatever our speculations may be as to the future, we are face to face with the fact that we already have in America a vast and widely scattered population of foreign birth which is, for practical purposes, an alien element. Millions of these people do not understand the English language, and they often have little or no chance to come into contact with the best things in our national life. Yet these people build our buildings, make our highways, keep our railroads safe, and manufacture a very large proportion of the many articles which we use in home and office from day to day. They are indispensable in our national life, and they and their children and their children's children are to be built into the America of the future. Very often they know little of America except the jobs at which they work. A bishop in Pennsylvania said of the mining people among whom he worked: "My people do not live in America; America goes over on their heads." And a Czech living in Chicago and attempting to explain how he had lived there for many years without ever meeting an American, said: "Chicago is in America, but America is not in Chicago."

How extensive is this problem of racial groupings into "Little Italies," "Little Polands," "Little Austrias" and the like is suggested by the fact that in 1920 the number of such settlements east of the Mississippi

River was estimated at 20,000 and by the further fact that there are nationalistic societies in the United States with 42,000 local branches. Most of the immigrants in the United States are included in the membership of one or more of these societies. A considerable part of the popularity of these organizations is to be accounted for by the fact that the immigrant feels at home in a group of his fellows where the language of his native sod is spoken.

A Task for the Church

The existence of substantial foreign-speaking groups in the United States has from an early date presented a direct challenge to the church. It is of little use to proclaim the gospel to people in a language which they do not understand, but the organization of language work on a scale adequate to care for the needs has not always been an easy task, particularly during those recent decades when immigrants have been arriving in such vast numbers that we have not been able to keep up with the increase. In the further pages of this book we shall tell something of the things that have been undertaken among some of the larger foreign-speaking groups, suggest some of the results already achieved, and point out some of the tasks which remain.

In an earlier paragraph we have called attention to the large immigration of Irish and Germans in the early days of large immigration. The Irish were, however (excepting those who arrived before 1800),

largely staunch Roman Catholics, so that they have not figured in our home-mission annals. The language barrier was slight with the Irish, and such as were Protestant or later became Protestant were readily cared for through the established English-language work. It was left, therefore, for the church to do its first genuinely successful foreign-language home-mission work among the Germans. This German work was not the first language work undertaken by the Methodist Church, as the very first missionary sent out by the Missionary Society which was organized in 1819 was sent to labor among the French in Louisiana. The French work has, however, never been of large significance, while the German work has yielded by far the largest returns of any of the departments of language work undertaken thus far.

The Beginning of the German Work

As early as the year 1800, a man named Jacob Albrecht, who for a time was an assistant to Francis Asbury, urged Asbury to undertake work among the Germans. Asbury, however, felt that the German language would soon fade out of the life of the people and did not make the venture. Albrecht felt that he must preach to these Germans in the tongue which they understood, and in 1800 he organized the Evangelical Association. The same year Philip Otterbein and Martin Boehm, both of whom had been intimately associated with Asbury, organized another German church, the United Brethren. Following these events

GERMAN-SPEAKING RUSSIAN GIRLS

The first two girls brought into the Sunday school of what is now a prosperous work for Russians in the German language at Akron, Ohio.

NEW NORWEGIAN-DANISH METHODIST EPISCOPAL CHURCH, SAN FRANCISCO.

NEW GERMAN METHODIST EPISCOPAL CHURCH, FLINT, MICHIGAN

This church is serving Swiss, Hungarians, Austrians and Russians as well as Germans.

thirty-five years passed before the Methodist Church undertook any aggressive work among the Germans in this country.

The first German missionary of the Methodist Episcopal Church and the founder of German Methodism in the United States was William Nast. He was well educated and had been in the United States seven years, when he was converted January 19, 1835, at Danville, Ohio. The same year he was commissioned as a German-speaking missionary and he began his labors in Cincinnati on a salary of one hundred dollars per year. The following year he secured two other missionaries, and from that time forward the work grew rapidly. The first German society ever formed in the Methodist Episcopal Church was organized in Cincinnati.

In 1839, the German paper, the Christliche Apologete, was established. This paper has had a continuous existence since that time and has become one of the strongest German papers in the United States. This paper has a substantial circulation in Europe and was directly instrumental in the beginning of missionary work in Austria. It is one of the regularly recognized members of the family of Methodist "Advocates."

In 1849 some of the missionaries of the German work in America founded the first missions in Germany. This work now includes two strong Conferences in Germany, a Conference in Switzerland, a Mission Conference in Austria and beginnings of a mission work in Russia.

By 1864 the German work in the United States had grown to such proportions that it was found necessary for the better care and cultivation of the field to organize it into conferences.

Present Status of the German Work

The German work in the United States is at present organized into ten Conferences with 61,158 members, 71,920 Sunday-school pupils, about 500 ministers, and a constituency of approximately a quarter of a million. The churches and parsonages belonging to this work are valued at $6,000,000. In addition thirty-one institutions, with a property valuation of $8,000,000, have been brought into existence. These include four colleges, two seminaries, one training school for women workers, two nurses' training schools, six hospitals, one sanitorium, five deaconess Homes, four old people's Homes, three children's Homes, two young ladies' Homes, and one men's Home.

The foregoing by no means represents the complete results of the German work. Thousands of individuals have joined the English-language churches, and entire churches have transferred into English Conferences. At present many of the so-called German churches are using the English language in a large part or all of their services, and it would seem to be but a question of time until many others will join the English Conferences. So long, however, as the older generation of Germans remains, and so long as there is a substantial influx of German immigration to this

country, there will be a demand for the continuance of the language work in some form.

At present the work is branching out among the German-speaking Russians who have more recently come to this country and a very promising field for evangelization is being opened up. The work is already developing in Flint, Michigan, in Akron, Ohio, and in certain sections of Kansas and California.

Swedish Methodism

The first Swedish Methodist Mission was organized in 1845 by the Rev. Olaf Gustav Hedstrom. He carried on his work in a condemned and abandoned vessel in the North River, New York City. He rechristened the ship, calling it "John Wesley." His first efforts were among Swedish sailors, but the work was soon extended to include the Swedish immigrants to the United States. The work spread to other centers in the East and westward to Illinois, Wisconsin, and Minnesota, where numerous missions were established. More recently it has been extended to the Pacific Coast, where it has flourished. Like the German work, the Swedish work also has extended itself across the Atlantic, where, in Sweden, it has had a remarkable development.

The work is now organized into six Annual Conferences with a total membership of 19,917, a Sunday-school enrollment of 20,052, and a property valuation of churches and parsonages of more than $2,500,000. It includes a theological seminary, three old people's

Homes, several ladies' Homes, and two junior schools. The Swedish Christian Advocate, the Sändebundet, is a very influential sixteen-page weekly among the Swedes.

Swedish immigration is greater at present than at any time since 1880. Most of the immigrants now coming to the United States are young men between the ages of seventeen and twenty-eight years. The Swedish missionary work seems to be gaining in prestige both in the congested centers of the East and in northern Michigan and Minnesota.

Norwegian-Danish Methodism

The first Methodist Mission for Norwegians and Danes in the United States was organized by the Rev. C. Willerup at Cambridge, Wisconsin, in 1851. It is said that the church built here was the first house of worship built among the Scandinavians in the United States. The Rev. O. P. Peterson also opened similar work in Iowa. Unfortunately, both of these men were sent back to Norway to open work there, and the Norwegian-Danish work in this country suffered severely as a result. In 1880, however, the work was organized into an Annual Conference. There are at present two such Conferences. These Conferences represent a combined membership of 6,837, and their property is valued at nearly a million dollars. They enroll 6,367 Sunday-school pupils. In addition they have a theological seminary in Evanston, Illinois; a women's Home in Chicago, a young ladies' Home in Seattle, and

the beginnings of a sailors' Home in San Francisco. The theological school in Evanston is particularly prosperous, having recently enrolled more than thirty students. In the past three years eight missionaries have been sent abroad for work in Norway and Denmark.

Besides the work of the two organized Conferences there are fifteen Norwegian and Danish churches scattered in other Conferences throughout the East. The work is growing rapidly in Chicago, new missions are being opened in Detroit and Cleveland and alluring opportunities are presenting themselves in the Red River Valley District of Minnesota and elsewhere.

Old and New

The German, Swedish, and Norwegian-Danish groups already mentioned are, from the standpoint of the Methodist Church, the most important of the language groups, included in what is known as the "older immigration," with which we have to deal. Temperamentally and racially they are closely related to the English-speaking groups, and, had it not been for the language barrier, these people would have mingled naturally with the English-speaking congregations. With the younger generation, born and raised in this country, this is already taking place. The future of the language work as it relates to these groups will be determined by the size of the stream of immigration which is received here. The coming

of the Centenary has made possible the strengthening of this work all along the line. It must be maintained so long as there is need for it, if we are to be true to the task which Jesus has committed to us.

In later chapters we must turn our attention to some of the more important groups in our "newer immigration." Some of these groups are now, so far as their relation to America is concerned, where the older immigrant groups were a half a century ago. We have learned some lessons from the past which should be of value to us in working out our present problems with them, although those problems are often accentuated by the fact that they differ from us in race, language, ideals, and social and religious heritage far more than did the older immigrant groups who first found their way to this country.

CHAPEL AND ITALIAN CONGREGATION, MARINER'S HARBOR, STATEN ISLAND

An Italian missionary entered this previously unworked field not long ago. Three persons attended the first service. Within a year a fine Italian congregation had been built up and this chapel erected. The work has now spread to several other points on the Island and on January 22, 1924, a second chapel was dedicated at one of those points, the Italian people and their local friends providing the entire cost of the same.

ITALIAN BOYS' CLUB IN ACTION, CHICAGO, ILLINOIS

ITALIAN YOUNG PEOPLE DRAMATIZING A BIBLE STORY,
SCRANTON, PENNSYLVANIA

CHAPTER II

FROM SUNNY ITALY

A KEEN young Italian lad, eighteen years of age, invited a Methodist minister in Boston to attend the meeting of an educational club composed of young Italians in that city. In the course of a brief address to the boys this minister called special attention to the opportunities which America offers and said, "Do you realize that an American-born son of an immigrant can aspire to the highest position in the land?"

To this question a young Italian replied, "Yes, sir, we know that, and some day we propose to have an Italian-American President of the United States."

The remark was neither a boast nor a threat. It was an appropriate expression of a very normal aspiration. It would be strange indeed if we should not have an Italian-American President some day, particularly since one tenth of our present large foreign-born population comes from Italy and since Italian-Americans have already held most of the available political offices from justice of the peace to State senator and assemblyman and Congressman.

New York city has had a Congressman, a president of the Board of Aldermen, and an acting mayor of Italian blood, and more or less similar statements might be made of other cities where there is a considerable number of Italian immigrants. Italian busi-

ness men in New York are organized into the Italian Chamber of Commerce with six hundred members. Among other things these men do an enormous importing business, including vast quantities of cheese, dried fruits, lemons, vegetables, tomato paste, and olive oil. Not only do these people engage in trade, but they already own more than one million dollars worth of real estate in New York.

Rapid Advance in America

The rise of the Italian in America is the more amazing in view of the fact that it is only within recent decades that Italians have been coming here in any great numbers. In the year 1820 only thirty Italians came to the United States. It was not until half a century later (1871) that the large inrush of southern Italians began. By 1880 there were 20,000 Italians in New York. The influx steadily increased, reaching its maximum in the decade 1900-1910. Since then the war and restrictive legislation have combined to cut down the number admitted. How rapid the growth has been is suggested by the fact that the 20,000 New York Italians of 1880 have now increased to 800,000—an increase during the period of four thousand per cent. We have now more than three and a half million Italians in the United States.

Where They Live

The Italians have evidenced a great liking for New York State—both the city and rural regions—and

nearly one fourth of all the Italians in America are to be found within its confines. They are also in large numbers in Pennsylvania, New Jersey, Massachusetts, Illinois, California, Connecticut, Ohio, Rhode Island, Michigan, Louisiana, Missouri, and West Virginia, and, in smaller numbers, in a number of other States. For the most part they center about the great industries, mines, and quarries. An increasing number are now settling on the land and engaging in agriculture. Scores of such rural settlements have already developed.

Why They Come

The reasons why Italians have found their way to the United States in such large numbers are very simple. They have come because Italy is essentially an agricultural country and, as such, is overcrowded, and because the United States with its developing industries and free life has offered them opportunities which they did not have in Italy.

The whole situation is well expressed in a poem written several years ago by Dr. Charles C. Albertson, of Brooklyn, on a Brooklyn street-laborer's reason for coming to America. It runs as follows:

"PIETRO SPEAKS"

"You aska me for why I come
To 'Merica to make my home,
For why I leava Eetaly
And bringa not my family?
I tella you—you are my fren'.
You call my name an' shake my han'.

"In Eetaly I work all day
And getta twenty cent for pay;
My wife she work in vineyard too,
My little girl she have no shoe.
(She never mind, she only four,
But by-an'-by she wanta more.)

"My boy I like to send to school,
So he not be like me a fool.
In Eetaly he learn to fight,—
I tink he better read an' write.
Now how you tink I paya rent,
An' buya close with twenty cent?
(My wife, she maka ten cent more,
But that not much to feeda four!)
You see we gotta baby too,—
He little rascal, I tell you!

"You say: how long I beena here?
In two more month it be a year;
I worka hard and pay my debt—
But I not vera richa yet!
In seex more month I finda home
An' den my wife and children come.

"My boy, so soon he be a man,
I proud to have him Merican;
My little girl she get nice dress,
And looka jus' like yours, I guess.
(She vera pretty, with black curl;
You tink dey call her "dago girl"?)
Sometimes de boys dey teasa me,
But I not min'—an' Rosa, she
Take care herself if bad boy call
Her names, or make her mad at all.

Her brudder Joe, he take good care
His little sister anywhere.
We goa back to Eetaly
When we get rich, by-an'-by, you say?
I tinka not! Dis country free!
Nexta year, the judge he giva me
De paper, so I vote an' den
I be—you call it, citizen?

"Goo' by! Da boss he calla 'Pete,'—
I try to make dis gooda street."

The first round of the ladder has offered to the most of the Italian immigrants to America nothing better than a pick and shovel. In fact, it is doubtful whether any better opportunity could have been offered, for, with pick and shovel, the Italian has dug his way into American life and laid sure and abiding foundations for himself here. The fact that large numbers of them have now found their way into other callings does not minimize the value of this humble beginning.

The Working of the Present Law

For some years southern Italy has been known as the land where "going to America" is a business. This cognomen bids fair to become less appropriate under the operation of our present immigration law, for this law automatically limits the number of possible Italian immigrants to this country each year to about 43,000. This restriction is proving to be very embarrassing to Italy, for Italy is not able to absorb the annual in-

crease in her population growing out of the normal surplus of births over deaths. It is said that, during the year recently ended, the emigration commission of Italy received requests from 450,000 persons for permission to emigrate to the United States. An outlet for Italy's population seems to be necessary, and the Italian government, recognizing the fact, encourages emigration and tries to aid and direct it. At present it is being turned toward Canada, Mexico, and South America, although a large proportion of Italians would prefer to come to the United States.

An Italian official says: "You are rich in money and we are rich in labor. As other countries export their products, we export labor. We feel that our labor power is a good one and we see no reason why you should shut us out. I think that if Italy had to decide it would stand by one country only; that country would be the United States."

During 1922, 58,560 Italians migrated to the Argentine. That was a considerably larger number than was admitted to the United States. Italian officials have made occupational surveys here to determine what class of laborers is most needed and, therefore, most welcome. It is said that, among European countries, Italy has, in spite of her desire to encourage emigration, acquiesced most cheerfully in the new American plan of restriction.

An unusual type of foreign mission activity was carried on for some time in Italy by the Board of Foreign Missions of the Methodist Episcopal Church through

a worker who gave his time to the helping of emigrants who sailed from the port of Palermo. Recently circumstances have made it necessary to discontinue this valuable ministry.

Becoming Citizens

Although many Italian immigrants have returned to Italy to live after saving money in the United States, more of them find themselves permanently attached to this country, even though they had not intended to stay when they originally came here. Some go back to Italy only to find that America has gotten into their blood and they are not satisfied to remain in the old country. One such man who had sold a good business in the United States and had returned to Italy intending to stay there, soon became discontented and returned to this country. When asked why he had given up his business here and gone to Italy only to return again to the United States, he replied, "If you really want to know, it was because I was crazy."

A headline in the paper says, "Italians Retain Citizenship Lead." The story then goes on, "Italians continue to lead all nationalities in the number of aliens naturalized, three thousand one hundred and seventy-eight natives of Italy being among the nineteen thousand two hundred and twelve aliens naturalized during June (1923), the Department of Labor announced Wednesday. The four other leading countries (following Italy) were Poland, Russia, Great Britain, and Germany."

Relatives and Neighbors Follow Each Other

Much of the advertising of America's attractions in Italy has been done through personal letters and contact with relatives and friends who have been in the United States. This has led to some surprising groupings of Italian population here. Thus we have entire blocks or sections of great cities in America settled by Italians, with all the inhabitants of each particular block or street having come from the same town in Italy, or from two or three neighboring towns. In other words we have Italian towns practically transplanted to the United States. In such cases these immigrants, although in a new country, are living among the very friends whom they have known and with whom they grew up in the old country. Some of the settlements of this character may be found in smaller places as well as in great cities.

A writer recently described a town in the historic Dutch section of Pennsylvania which it appears is one hundred per cent Italian. The town itself, Roseto, is named after the town of the same name in Italy from which these people emigrated. All of the officers of the town from justice of the peace to president of the school board are Italians. In fact, there is not an official appointed or elected who is of any other race, although there are several non-Italian school teachers who do not reside in Roseto. The language of the street is Italian and in court there is no need of an interpreter, for the justice of the peace, complainant,

defendant, and witnesses are Italian, and the Italian language is used exclusively. American postage stamps are purchased of Mrs. Caporessi, the postmistress, who speaks Italian. This Italian settlement really dates back to the year 1884, when Lorenzo Falcone left the little town of Roseto in Italy to seek his fortune in America. He landed in New York and within a few days was sent by an Italian employment agency to work in one of the slate quarries near Bangor, Pennsylvania. He saved his money and aided several of his relatives to follow. These people attracted still others. The colony grew; Italian institutions of various sorts sprang up. When the settlement numbered two thousand a petition for separate incorporation was presented to the State Legislature. A name had to be found for the new place, and what could be more natural than to call it Roseto, after the town in Italy from which these people had come? About one third of the men of Roseto are naturalized citizens. Others are interested in becoming American citizens, but the naturalization court is eighteen miles away and only convenes once in six months. Roseto had fifty-three of its sons enrolled in the military service of the United States during the Great War, and three of these young men laid down their lives. In a community of this sort, where even the children speak Italian, the process of American assimilation is bound to move slowly. Good schools are maintained, however, and, were you to stop an Italian-speaking boy on the street of Roseto with the question, "Are you an

Italian?" he would indignantly reply, "No I am an American."

A Pick-and-Shovel Poet

A good way to understand the experiences, the longings, and the achievement of immigrants in the mass is to begin by understanding something about one or more individual immigrants. Perhaps Pascal D'Angelo, the Italian pick-and-shovel poet, is a good one to begin with. This Italian laborer in the railroad yards has had his poems printed in some of our prominent periodicals, including the Nation, the Bookman, and the Evening Post Literary Review. His story was told recently in the World Magazine and we record some of it here in his own words. He says:

"At sixteen I came to this country with my father and a number of fellow villagers. We went straight to Hillsdale, New Jersey, where one of our townsmen was a foreman. In this country immigrants of the same town stick together like a swarm of bees from the same hive. At first I was water-boy, but shortly after took my place beside my father. I still am a pick-and-shovel man."

D'Angelo and his father worked around on various jobs. In 1912 he got work to do on the New York Central Railroad at Poughkeepsie.

"There for the first time I really took a newspaper in my hands. It was at the time of the Italian and Turkish war, and my interest was held by the news. At night after working hours we bought papers. But

even the Italian was difficult for me. I could not understand the numerals, or the halves, quarters or three-quarters printed in numerical form. Then, when they began to make a movie out of the war I read on a sign, 'A Great Event, War Between Italy and Turkey.' I didn't know what 'between' meant, and I tried to find out before I read more. I ran back home to an Italian grocery woman and asked her what it meant in English. She tried to tell me in a current way, but in the condition I was I needed illustration, not only simple answers. So I went back to the sign, started reading again, and went through it. Then, until the European war started, I didn't read any more."

It was in 1916, while working in Edgewater, New Jersey, that D'Angelo discovered a public library.

"I was kindly received, in spite of broken English and the ragged, dirty appearance of my working clothes. Then, one day a friend of mine who was a bartender in one of the saloons that lined the River Road, took me to an Italian vaudeville show on the Bowery, New York. In the programme was a short farce. I decided that I could do better. I tried to write jokes. The boys and girls I showed them to laughed, but I couldn't tell whether they were laughing at the jokes or the ungrammatical English. Some helped me, told me not to use this word and to use that. I continued to write. Then I bought a small Webster dictionary for a quarter. I thought it was a treasure. Thereafter I went around the yard using all sorts of unheard-of English words. First, every-

body laughed at my mispronouncing them, but I made them understand by writing each word on a railroad tie or on any piece of wood, just to express myself.

"My superiority in English in the railroad yard was first recognized by Italians, then by brakemen, conductors of the road, and finally reached the officials and all the working forces. Then a group of young brakemen began their campaign to put down my little fame that was known only in the yard. They used to come half an hour before working time and ask me one new word. If I could answer, it was all right, and they were quiet all day; if not, when noon came all the office people, both women and men, crowded the place. The brakemen tried to show me up to those who liked me. But their trials and efforts were all useless.

"One day they brought me before all the crowd just to have me ridiculed. They had five words. I knew three out of the five. They began to proclaim themselves victorious. But I gave them two words they did not understand. Then I bet them I could give them ten words and two more for good measure, and they would not know any of them. So I began: 'Troglodyte, sebaceous, wen, passerine, murine, bantling, ubiquity, eleutherophyllous, nadir,' and the two more I had promised and I added seven, to make their debacle more horrible, with chalk against the office façade, where every one could see their eternal defeat, 'anorexia, caballine, phlebotomy, coeval, octoroon, ris-

ible, arable.' Then, to complete, I added 'asininity.' Their defeat was, is, and will be an eternal one.

"From that triumph and onward they named me 'Solution.' About eight months later, in 1919, I heard much about 'Aida,' an Italian opera. I saw from the ads that this opera was to be presented in the open air at Sheepshead Bay race track. I went there.

"Suddenly, when I heard the music I began to feel myself driven toward a goal—a goal that was becoming more and more distinct each day. There were parts of such eloquent beauty in that opera that they tore my soul apart. At times, afterward, even on the job, amid the confusion of running engines, cars, screams, thuds, and all kinds of bad noise, I heard the supreme melodies around me, and I felt like rushing home to the box car and composing, even though I did not know one note from another, as I still don't know.

"Then, in a library, I wandered upon Shelley and was again thrilled to the heart. I knew a lot of disjointed words and phrases. It was a hard job to put my words in order. The stuff I used to write at first was unthinkable trash. But I was always bothering people to point out my mistakes. Grammar gave me plenty of trouble, and still does. Rhymes stumped me. Then I began to read all kinds of poetry and saw that rhyme was not absolutely necessary. From the first I have tried to avoid echoing the things I have read, and to bring originality both of expression and thought."

If the people of America ever paused to consider the enormous contributions which Italians have made to music, painting, sculpture, exploration, oratory, philosophy, science, and poetical and prose literature, the term "dago" and all similar terms of disrespect would freeze upon their lips unspoken.

Lovers of Dante

As a rule, Italian-Americans are not much given to reading. In fact, many of them cannot read. Those who can are usually more interested in newspapers than in books. With the younger generation, educated in America, things are different. There are about two hundred daily and weekly newspapers in the Italian language scattered throughout the United States. Twenty-six of these are in New York City, nine in Philadelphia, nine in San Francisco, and varying numbers in other cities.

The Italian does have a poetic soul, however. This expresses itself in many ways. Not so long ago the present writer was walking behind a group of Italian laboring men on a city street. They wore rough, soiled clothing and in their hands were the tools of their labor; yet, as they walked, one member of the party was, in a rich voice, regaling his friends, apparently to their common delight, with choice bits from an Italian opera.

Especially does the Italian love his great national poet Dante. The Rev. Paul Du Bois, who was sent to Italy by the Board of Home Missions and Church Exten-

sion to study Italian life at first hand, tells of an incident which happened as he was returning home to the United States. He says:

"I had set as one of the objects of the trip over in the steerage to read the *Divina Commedia,* so I purchased a little three-volume pocket edition and spent some time each day reading it. One day, about a week out of Palermo, I was reading out loud in order to enjoy the beauty of the language more, when one of the rather shabbily dressed young immigrants approached me and listened to my reading for a few minutes. But he wasn't satisfied with my reading, he looked on and began to read with me for a few lines, but that didn't satisfy him either, and begging permission he took the book—almost grabbed it—out of my hand, pressed it in his and said, 'Dante, Dante.' Then he quickly turned the leaves to his favorite canto and alternately read and recited the passages he loved best.

"He knew line upon line by heart, and by the time he had been reading them for a few minutes a crowd of twenty or thirty men had gathered round. This encouraged the immigrant Dante scholar to a spirit of exhortation, and he waxed eloquent while explaining to his humble audience of 'contadini' the historical allusions of some passages from the world's greatest poem.

"This immigrant expounder of the 'Divine Poet' was not a professor, not a professional scholar, but he had a great love for the greatest Italian. He was

wearing quite an old suit, a soiled shirt, no collar and tie. He told me that his father was a tailor. His audience was made up of men much like himself—farmers, tailors, barbers, machinists and young men who had no regular work."

Characterizing the Italian Immigrant

Mr. Du Bois summarizes his shipboard impression of his Italian fellow passengers as follows:

"From certain observations on board, the Italian would seem to be one who doesn't like to take a bath; sleeps in his clothes, or, at least, part of them; spits on the floor where others must walk; argues with great animation about little things; doesn't care to read (because in many cases he can't); he loves music; he ignores married women and looks after young women when they pass; he goes to bed about 7 or 8 P. M. and gets up about 5 or 6 A. M.; he likes to be shaved by the barber, but not every day; he loves Dante and often can recite many verses from the *Divina Commedia;* the Italian loves to joke and have a good time; wine is an indispensable part of the daily fare; he is economical, always considering the cost of things and always asking others how much they have paid for things; he criticizes the capitalist for putting his money in the bank instead of putting it into industries; he peels oranges and fruit, cracks walnuts, and throws the rubbish at his feet; he looks on America as the country that offers more work at better pay, as the one offering real opportunity, as the country without

the social distinctions with which he is familiar at home, and as a land of the free as symbolized in the great statue of 'Liberty Enlightening the World'; smokes, but doesn't chew; the young men smoke cigarettes and the older men pipes or strong cigars; loves poetry and things beautiful; is polite, always asks to be excused when leaving a group not only of women, but even a group entirely of men; asks his friends most intimate and personal questions; cordial, friendly, generous and happy.

"Judging from certain facts the 'average' Italian's intelligence—that is, the immigrant Italian—is that of an American boy of twelve to fourteen years of age. For example, I noticed the games played on board the ship and found that the two which were played most continuously required no more than that intelligence.

"Immigrants ask each other and me intimate and personal questions. The day after hearing my name called out by the steward, one of my friends said to me, 'I heard you got a telegram yesterday, is that true?' On the ship I was wearing a raincoat that I used in the service, and I am sure it is not exaggeration to say that I was asked twenty-five times, 'How much did you pay for that raincoat?' And probably forty times after using my Eversharp pencil I was asked how much it cost, but as it was given to me I was not able to give exact information.

"The immigrant's chief criticism of his country is: (1) That the capitalist will not invest his money in

industry; (2) That the government doesn't keep order; (3) That the government doesn't encourage genius and invention—a case in point is the famous Marconi, who had to go to foreign countries to get the necessary capital for the development of his invention of wireless telegraphy. But the immigrant says that in America it is not the same."

Who Are the Protestants?

"On the eighth day out," continues Mr. Du Bois, "while still in our bunks we were having a little English school. I was teaching the men and boys some words and phrases when one of the men asked me how to translate, 'Buon appetito,' or 'good appetite,' a phrase which is often used at the beginning of an Italian meal. I told them how it was translated, but explained that we didn't use this phrase in America as they do in Italy, but that instead we use a blessing, or prayer, before beginning the meal. One immigrant seemed to understand and said, 'Oh, yes, you make the sign of the cross,' and he made the sign as he said the words. I replied that the Roman Catholics probably did so, but that the Protestants used a prayer of thanksgiving, whereupon Domenico Galuppo said to his 'bunkie,' 'Who are the Protestants?' His pal replied, 'Oh, they are like the Socialists and Anarchists,' to which I immediately explained that the President of the United States is a Protestant, and that America is a Protestant, or evangelical, country. One of the others added that without the immigrants from Ire-

land and southern Europe the Roman Catholic Church in America would be very small.

"With this introduction I was able to say something about the spirit of America, and after some discussion said that to understand the spirit of America one must learn about the first Americans, the Pilgrims, and their covenant with God, in which they recognized each other as brothers. America was conceived in liberty and dedicated to the proposition that all men are free and equal. America's genius is due in large measure to the Pilgrims' recognition of the fatherhood of God and the brotherhood of man."

The First Glimpse of "Liberty"

"But the most impressive scene on board," says Mr. Du Bois, "was on the last morning when we passed the famous statue of 'Liberty Englightening the World.' I had read a good many accounts of how this statue symbolizes America in the eyes of the incoming immigrants, and of how they long to see it, but I had often thought that many of the stories were overdrawn and exaggerated for the sake of effect. But I changed my mind that morning as we entered the harbor.

"When the great statue first came within view, there were many joyous exclamations, but as we got nearer and nearer all the Domenicos, Antonios, Marias, and all their friends and children, went over to the side of the ship nearest the object of their longing. I was expecting that possibly there would be shouting or sing-

ing, but there wasn't even much conversation. And as we passed within a few hundred feet of France's gift to America, there came over the crowd of hopeful immigrants a reverent silence which, after all, was the most convincing proof of their faith and hope that here in our land they would find the richest liberty on earth."

Religiously

At least ninety-five per cent of the Italians who come to this country are Roman Catholics in name. Very often it goes little farther than that. In spite of the fact that the Catholic Church has been so dominant in Italy, it is frequently said that "the Italians are a people without essential religion." There are, of course, some very devout Catholics, and there is a considerable group of atheists or near-atheists. Of the great masses of Italians, however, it may fairly be said that they have no vital religion. In America they become drifters, paying little attention to the Catholic or any other church, until religion is presented in a manner which makes it more vital to them than it has been in Italy.

As a matter of fact, the Catholic Church in America was slow in getting hold of the Italians when they began to come here. One reason lay in the fact that the Catholics here were so largely Irish, and the Irish were not much in love with the Italians and did not welcome them to their churches. Then, too, the Italians themselves were essentially indifferent to the

church, and in many cases definitely determined to have nothing to do with it in the new land to which they had come. It was one of the things that they were more or less glad to leave behind them in the old country.

The first Italian Roman Catholic church in America was founded in New York City in 1866. The latest religious census reports about one hundred and fifty Catholic churches in the United States using the Italian language only and about twice as many churches using both Italian and English.

Protestant Work

In order to understand the Protestant work which is being done among Italians in America, it should be borne in mind that it is not a matter of proselyting from one religion to another, but rather a case of bringing a religious ministry to thousands who are not connected with any religious organization and are, in altogether too many cases, like sheep without a shepherd. Many of these people heartily welcome the presentation of a religion which has more of sanity and less of superstition than that to which they have been accustomed, and they rejoice in the outreach of America to them in this friendly way and seize with avidity the opportunity to place their children in the way of receiving religious instruction.

The first Protestant Italian church in America was organized in New York City in 1880. The Rev. Antonio Arrighi was the founder. Mr. Arrighi him-

self had an interesting story. He was a seller of busts who traveled from place to place. In an Iowa town he was converted by a man who entertained him in his home. He then went to a Methodist academy, from there to a Methodist college, and then to a Methodist seminary. He has given a long life of service to the Italians in New York.

Methodist Work

There are something over three hundred Italian Protestant churches in the United States at present, representing a constituency of many thousands. Roughly speaking, one fourth of this Protestant work is Methodist, reaching from Portland, Maine, to Los Angeles and from New Orleans to Chicago. A large part of this work has been developed within the past fifteen or twenty years. It has met with considerable success, although it has always been handicapped for lack of resources and a sufficient number of adequately trained leaders. The things which have been accomplished are but a foretaste of what might be done could we push the work more energetically.

The Work in New York State

More of the Italian work of the Methodist Church is in New York State than in any other State. In fact, New York State has the largest number of people of foreign birth and extraction of any State. Of this vast foreign population, totalling six and a half

million, the largest single group is Italian. The Methodist Italian work spreads from New York City into most of the important cities of the State and into a number of smaller places. The program has been broadened within recent years, a number of new church buildings have been erected, new leaders have been secured, and a fine lot of young people have associated themselves with the work. Young people who have been converted and married in these churches are now bringing their children back to the same churches for baptism, so that a Protestant tradition is being established. In some cases this already covers several generations.

In spite of successes we have only well begun our task here. We are reaching a few thousand Italians, but the author of a pamphlet recently published by the Presbyterian Church estimates that, after making due allowance for Catholic adherents and the responsibility of other denominations, the Methodist Episcopal Church is responsible for the evangelization of three hundred and thirty thousand Italians in New York State alone.

A Church Which Graduated From a Saloon

One of the Italian Methodist churches of New York State is located at Astoria, Long Island. Its story may help us to see the kind of thing that has been and is being accomplished.

Fifteen years ago a little handful of Italians gathered in an upper room over an Italian saloon in Astoria

to listen to one of their enthusiastic countrymen as he conducted a religious service. This was the simple beginning which had within it possibilities of growth far greater than anyone could have foreseen. The first communion service of this little group was held in another room just back of the saloon, and it may not be inappropriate to inject here the remark that later both the saloon-keeper and his son were converted, the son becoming a local preacher in the Methodist Episcopal Church, while the father gave up the saloon business for a more reputable calling.

From this Italian saloon the congregation graduated into another building controlled by Negroes, and here in return for a small rental they were permitted to conduct religious services. About that time the English-speaking congregation of Astoria decided that it needed a more commodious building, and the Italian pastor, the Rev. A. M. D. Riggio, with the cooperation of the Missionary Society, secured the old building for the use of his Italian congregation. He moved it to a vacant lot, and there it has stayed doing its faithful ministry during the last dozen years.

One day this energetic pastor had occasion to go to Ellis Island to meet some incoming Italians. Returning to New York City on the Ellis Island boat, he met a young Italian boy crudely dressed in the garments of his native country and bearing the typical bundles of the immigrant. It chanced that this boy too was on his way to Astoria. The pastor made friends with him and discovered that he was already

acquainted with the boy's brother in Astoria. Thus it was the Protestant Church which first gave welcome to this boy so far from home. He became an attendant at the church and Sunday school and was converted there. He attended public school and private school and soon became proficient in the use of the English language. He also became one of the important helpers in the local church. At last he decided to enter the Christian ministry, and after seven or eight years of special preparation for his work he was ready to be sent out by the Conference to minister to the people of his own race.

After successfully serving two or three points he unexpectedly received a unanimous call to return to the little church in Astoria, in which he had been converted, and to become its pastor. The invitation was finally accepted, and he returned to marry an Italian girl who had also grown up in the Astoria Sunday school and had received a business education and had worked during the Great War as a stenographer for the Red Cross. This devoted couple are at present in Astoria ministering to a most loyal following. There is a good congregation, also a Sunday school with more than two hundred and fifty members, a young people's club, and many other activities in connection with the church. Some of the Sunday-school pupils and members of the congregation walk two miles to church and a large number walk a mile. In spite of that fact there were seventy-two in attendance on a given morning during the winter when the ther-

mometer registered eleven below zero. Nor is the church negligent in giving. During a recent year they contributed more than four hundred dollars to the Centenary fund and raised altogether about fifteen hundred dollars.

The present strong church in Astoria, however, is not the only fruitage of this work begun some years ago. In addition there is over in the little town of Salle, Italy, a Protestant church which has been made possible by the gifts of these Protestant Italians in Astoria. It was these Italians who helped to purchase the ground, to construct the building, and to furnish much of the equipment for the church so many thousand miles away.

The interest of the Italians of Astoria in this project in Italy is not hard to explain, for more than half of the members in the Astoria church have come from or are the children of parents who have come from Salle. The bond between the two places is therefore very strong. The pastor himself is an immigrant from this same town.

Recently a man from Salle returned to his native country after fifteen years residence in Astoria. He came over to America to earn money for his family who remained in Italy. For nearly fifteen years he worked as a common laborer for the Gas Company in Astoria. He was reached by the pastor of the Italian Church there and became one of the most dependable members in the congregation. His chief hobby was the church, and although he lived during most of his

stay in America within sight of New York City, he rarely or never came to the city. He gave liberally to the church and when the time came for him to return to his family in Italy he collected among the members of the church and friends an amount of money which he took back with him for the purpose of installing electric lights in the little church in Italy. A letter recently received from him by the Rev. Antonio Sartorio, the pastor of the Astoria Church, will help to explain just how much the congregation in Salle appreciates the help of the people in Astoria and also to interpret some of the sensations of a father who for fifteen years has been separated from his family and now has been reunited to them. He writes:

"My Dear Mr. Pastor:

"Thanks be to Almighty God I have arrived safely in Salle. The voyage was a beautiful one. The ship went so nicely and it seemed that it was led of God and that it was the ship of the angels.

"Arrived here, I found my family in good health. My little girls which I left young I have found now as young ladies. They are each married and each one has a baby boy. I am happy and content to be in the midst of them. I am content also to have found our little church which goes well.

"I have given your salutations and the salutations of the church in Astoria to the brethren and I have given them the money which we raised for putting electricity into the church here. The pastor and the congregation thank you and your congregation most

heartily for this generous gift. I think it will be enough, but if it is not I will put in the rest myself.

"I have bought new hymn books for the congregation, and so now we can sing on Sunday happily to the Lord. You know very well that my religion is not of the lips but of the heart. I am thankful to God for the gift and the grace he has given me."

The influence of the Astoria church has not, however, been limited to the work in Italy, for as offshoots from this work Italian stations have been opened at Corona and Jamaica, Long Island, and at one or two other places now cared for by other denominations. In addition Italians in Astoria have been influential in organizing and establishing mission work in various other places, including Hartford, Connecticut, where the work is now under the Congregational Church; Schenectady, New York; Rahway, New Jersey; and other points.

Recently at the time of the Annual Conference the present pastor of the Astoria church was invited to speak at the Congregational Mission at Hartford, Connecticut, and it seemed almost as though he were speaking to his own people, because there were so many familiar faces from Astoria in the congregation.

Because some Italians return to Italy it should not be imagined that the Astoria church is chiefly ministering to Italians who are temporarily in America; instead it is rendering perhaps its largest ministry to the young Italians whose parents have purchased homes in Astoria and who expect to remain permanently in the

United States. These young people are giving a most excellent account for themselves. They are working earnestly for the church. About fifteen of them are in high school. One young man is studying to become a certified public accountant, another to become a civil engineer, and a third to become a lawyer.

Thus this work, which began so humbly just a few years ago, not only has its branches reaching out for great distances, but it has planted itself so firmly in Astoria that it already is one of the outstandingly successful Italian churches of the country.

In New York's Little Italy

One of the strongest and most useful Italian churches is the Jefferson Park Italian Methodist Church in New York's Little Italy. What is popularly known as "Little Italy" is that section on the very east side of New York extending from about 110th Street to 125th Street. In this section one hundred thousand Italians reside. There is no more picturesque section of New York than this, with its multiplied street venders and its throngs of Italian-speaking people.

Some years ago there was started here a work for Italians which grew into the Jefferson Park Church. A neat church building was finally erected and the regular services, including a small Sunday school, made up the program. In recent years, particularly since the coming of the Centenary, this work has had a rather remarkable expansion and growth.

When the plan for extending the scope of this work was first proposed the leaders were faced with the fact that the Jefferson Park Church, while well adapted for purposes of worship, was not at all adequate for the sort of program which the needs of the community demanded. In looking about for a way out of the difficulty it was discovered that a few blocks away there was an old but commodious church building which had for many years housed an English-speaking Methodist church. Most of the English-speaking congregation had moved away from the neighborhood and the church was about to go out of business. After negotiations this building was secured, altered and repaired, and the Jefferson Park Church found itself with room for expansion.

The story of that expansion is an inspiring one. It involved the undertaking of an educational program with English, civics, and American history classes for adults. The educational and club work for girls and boys was greatly expanded and a special Sunday afternoon meeting was arranged for them.

Within two years (1920-1922) the adult educational program of this church has grown from nothing until it includes six classes with an average attendance of 103 coming three times a week. This is freely recognized by observers as the best work of the sort in this part of the city. Several hundred members of these classes have already become American citizens. The number of girls' clubs has been increased from two to seven and the weekly attendance has grown

from 50 to 150. The boys' clubs have increased from two to ten and the attendance from 60 to 375. The mothers' meetings are held weekly with an attendance of 62 and the attendance at the weekly religious services has increased from 250 to 630. The attendance at the Sunday-afternoon religious service for children has run on occasion to more than 1,000 and averages 875. Thirty-four hymns and more than a hundred Bible verses have been learned at these services, and the stories of the life of Christ and many Old-Testament stories taught. A Saturday meeting for children has almost as many attendants as has the Sunday meeting. A day nursery has been established caring for 25 children and a kindergarten caring for 75. The work has been extended to Long Branch, New Jersey, where a summer home has been established and where 850 Italian children are cared for in relays during the summer. Many special services of various sorts are held.

All of this work has involved money for extra workers for the upkeep of the work, but it has paid large returns in individual lives. On a recent Easter more than one hundred new members were taken into this church at one time. The fruitage of this work is not confined to the Jefferson Park Church, for since 1908, 311 members of this church have moved away from the community. Of these there are 106 of whom no record is available; 100 have returned to Italy, some of whom are now connected with the church there; most of the others have transferred to Italian

or English-speaking churches in this country—30 to Brooklyn, 15 to Bay Ridge, 25 to Long Branch and the others in smaller numbers to other cities. In spite of this heavy loss the membership of the church has grown in two years from 254 to 402.

This heavy loss of membership from foreign-speaking churches, particularly in the more congested centers of our great cities, suggests one reason why it it so difficult for these churches to become self-supporting. As individuals become more prosperous they move to less congested neighborhoods, so that the church is always losing its members just at the time when they are best able to help in carrying on the work, and other churches in other communities are the gainers.

Seed Sown in One Place Bears Fruit in Another

Illustrations could be multiplied as to the way the work in one community bears fruit in another, but we have space for but one.

Geographically it is a far stretch from Tuscany, Italy, to Pueblo, Colorado, and back again to Mariners Harbor on Staten Island; yet these three places are all linked in our story.

Some years ago an Italian baby was born in Tuscany. A few years passed and that baby became a sturdy youth. He had an ambition to come to America, and he came. Quickly he found his way to Pueblo, Colorado, where he was employed in construction work. His employer was a Christian and manifested

considerable interest in the boy, finally getting him to attend a night school. The night school proved to be a stepping-stone to church and Sunday school, and Sante Buzzalini came to know Jesus Christ. After his conversion he began to preach to his fellow countrymen, most of whom were employed by the Colorado Fuel and Iron Company. Later Mr. Buzzalini came East to study, and one day he discovered over on Staten Island a large growing Italian colony. He went over there and held a meeting. Three people came, one of whom was Mrs. Buzzalini. Another was an old Italian woman who looked around for the pictures of the saints, decided it was not a church, and left.

The story is an interesting one, but the sequel is that in a year or two Mr. Buzzalini had, almost under the shadow of the Statue of Liberty, built up a thriving church with a good congregation and Sunday school. A neat chapel has been erected, and the congregation has recently purchased extra lots upon which they are planning to erect a social hall. Work has also been opened at several other points and January 27, 1924, a second chapel was dedicated in a previously neglected community some distance away. The entire cost of this chapel was borne by the Italians and local American friends.

These Italians are not new immigrants to America; rather the community is made up of more prosperous people who have moved out of the city to get better living-conditions. Were you to drop into this church

you would find the pastor supported by a fine group of American young people of Italian parentage—stenographers, clerks, and young men and women employed in a variety of occupations in New York City. You would hardly guess to look at them that their parents had come here as foreign-speaking immigrants. They are the hope of the future.

Other Places

Space will not permit us to tell of the very remarkable work being done among the Italians of the North End of Boston, or of the First Italian Church in Chicago, or of the work in the many other places in Maine, Massachusetts, Connecticut, Rhode Island, Vermont, New Jersey, Pennsylvania, West Virginia, Ohio, Maryland, Louisiana, California, Colorado, Michigan, Kansas, and Illinois, where the Methodist Church is carrying on work with Italians; or of the many English-speaking churches which are ministering to the Italians in their respective communities.

The Young People

The hope of the future lies in the fine group of Italian-American young people growing up in our churches. These young people, educated in our public schools and trained in our churches, are going out to occupy every sort of business and professional position which America offers. The Sunday-school and young people's work among them is, very naturally, carried on in the English language. Many of them

are finding their way into the American churches and some are offering their lives for Christian service among their own people. America has nothing to fear and much to hope from such young people, and it is but a question of time when we shall no longer think of them as Italian-Americans, because their future and that of their children is permanently linked up with the future of America. They will help to make our country a more interesting and better place than it now is.

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CHAPTER III

SLAVS AND OTHERS

Just before his death Dr. Charles P. Steinmetz was quoted by the newspapers as saying that the future of civilization will be determined by the Slavs. Whether or not this forecast is correct, it is sufficiently striking to make us pause and consider just who these Slavs are, where they live, and what they are thinking and doing.

It is estimated that there are 5,750,000 Slavic immigrants and their children in the United States. In the matter of occupation these people stand now on the lowest round of the ladder, but they are beginning to make their way upward. Of all the large groups in the country the Protestant religion has perhaps made its slowest progress among the Slavs.

In Europe the largest race group is the Slav. The estimated number is 170,000,000. This is nearly three and a half times the number of Italians in the entire world. There is this difference, however. In dealing with the Italian we are dealing with a national group, while in dealing with the Slav we are dealing with a race group which comprises several different nationalities.

The Slavs include the Russians, Ruthenians, Ukrainians, Poles, Wends, Czechs (Bohemians), Slovaks, Slovenians, Croatians, Servians, Montenegrins, Bul-

garians, Slavic inhabitants of Macedonia, and some other minor groups.

The Slavs differ among themselves so much in language, religion, nationality, and social culture that exceptions may be found to almost any general statements about them. They have, however, some common characteristics which serve to set them apart as a race. Russians form the most numerous Slavic group, and, before the World War, practically all of the remaining Slavs, with the exception of the Bulgarians, were to be found in Austria-Hungary. Since then they have been broken up into a number of smaller national groups.

Slavic Characteristics

Dr. Charles A. Brooks describes the Slavs as a race with a marked capacity for peace; as instinctively and incurably religious, although with a tendency to fanaticism and superstition; as idealistic; as possessing a capacity for enduring suffering; as inclined toward collective cooperation; and as possessing a natural capacity for art, music, painting, literature, and science. Surely, if this be correct, it is a heritage of which one need not be ashamed.

Coming to America

The first of the Slavs to find their way to America were the Bohemians and the Poles. By 1880 there were 150,000 of these people widely scattered throughout the country. In fact, there was but one State (New

Hampshire) in which Slavs were not found at that time.

Later came the Slovaks, Russians, and other groups. The great influx was from 1890 to 1910. Most of the Russians have come since 1900.

Although Slavs in America are to be found in practically all walks of life, the vast majority of Slavic immigrants have given themselves to heavy labor. They are to be found in the mines, in the steel industry, around the stock yards, and in other places where muscle and brawn are demanded. Of these rough laborers Doctor Brooks says, "They are on the marginal fringe of the labor world, the last to be hired, the first to be fired, the exploited, misunderstood, discontented and rebellious element presenting fertile soil for the sowing of seeds of ultra-radicalism and bitterness." Surely, America has altogether too frequently failed to understand these people, and they, in turn, have failed to understand America.

Where Are They?

Pennsylvania is the outstanding Slav State, with New York, Illinois, Ohio, and Michigan following. There are also many Slavs in New Jersey, Wisconsin, Minnesota, Massachusetts, and Connecticut.

Highly Organized

The Slavic groups in the United States are highly organized, and a casual visitor is bound to be impressed by the number of buildings and halls in our

Slavic communities which house social clubs of one sort or another.

Religiously

The dominant churches among the Slavs are the Greek Catholic (Uniat), the Roman Catholic, and Eastern Orthodox. There are also some fanatical sects, a few Mohammedans, and some Protestants.

The Protestant work has made most headway among the Slovaks and the Bohemians. Protestant denominations report 265 centers of work among these people with a church membership totaling 27,575.

So small is the amount of work done among the Slavs as a whole that we may well consider this as one of the most neglected fields of the church. We might give many facts to illustrate the need, but perhaps we can do no better than to let a Slavic immigrant tell in his own words something of his personal experiences as a boy in the old country and later as an immigrant to this country.

Childhood in Europe

"I was born in a little village in southeastern Europe, about 1891. My father died before I was born. My two brothers and one sister died when I was very young, and I can hardly remember them. My mother died about fifteen years ago. She is the only one of the family I remember. After her death I was left without a friend in the world.

"My boyhood was spent in sorrow. When I was

about seven years of age I had to take up hard work and help mother earn our living. In spite of that it was not so hard with mother, but when she died I had no one to take care of me. During the daytime it was not so bad because I could play with other boys, but when the night came and all the boys went home, I was left on the street all alone. I had no home to which to go. Into the little hut in which mother and I lived I was afraid to go. In it I saw my mother die, and that was always before my eyes. Then there were so many rats in it that they nearly scared me to death.

"But while I was afraid to go in, I was also afraid to stay out, because the people said that, after a certain time in the night, there were bad spirits going through the village, and, if they would find anybody out they would choke him. So with great fear I had to go in.

"As soon as I would put the light out a flock of rats would come and begin to run over me. They seemed to have a good time, but you can imagine the time I had. Just when I would sleep best, they would start their journeys. Many sleepless nights were passed with the rats.

"It was a time of trouble—the rats inside and ghosts outside. One night soon after I laid down, something began to scratch on my window. I had heard someone say some time before, that, if a ghost should come, to smoke incense, and that would chase it away. So I happened to have the incense over my head on a shelf, I reached and put a few grains on hot coals.

The thing began to smoke and filled the room. When I could hardly stand it the ghost stopped scratching. I do not know whether it was the ghost or a rat, but, whatever it might have been, that smoke must have chased it away, because I know I would have gone out myself if it had not been night. Anyway, I was glad I chased the ghost. All my boyhood days were spent in fear and trembling. I had to get along the best I could.

My Religion

"My mother belonged to the Greek Orthodox faith, and taught me in the same. The church building was nicely decorated. The forms and ceremonies were beautiful, but there was no life in them. The gospel was not preached to us, but chanted. And, of course, not many of us understood. We put more stress on the forms than on life. We only honored what we could see, and, indeed, there was much to be seen in our church. Among other pictures there was the picture of Satan in flames of fire having Judas Iscariot in his hands eating him. I was always afraid of that picture. It was terrible!

"In our little hut we used to have three Saint Marys. One was white, one black, and one burning in fire. I never knew which was the right one, so honored and worshiped all three.

Superstition

"I used to believe that the pictures were alive. The

older people loved to tell us boys how the 'saints' on the pictures did walk at night, and we boys loved to hear and believe all that was said, for we thought that everything that the older people said was true.

"The church in our village was named after Elijah, and, because he never died, we claimed that he was the protector of the village. We boys were told that the Turks tried to destroy our village three times, but never succeeded because Elijah scared them away. Many sick people used to come and spend the night in our church, believing that when the 'saints' came down and walked in the church they would be touched by them and healed.

"Believing that the pictures were alive, we used to take them all out, once a year, to let them see the fields belonging to the village. This was done on the second day of Easter (having Easter three days). We had hail storms nearly every year, and we thought that, if the 'saints' passed over the ground, the storms would not come, but they came just the same.

"There were four or five stations at which we had to stop on the march with the 'saints.' These were sacred places. We were told that once upon a time there were chapels standing at these points, but that they had miraculously sunk under the ground, and that there, under the ground, in those same chapels, services were going on every Sunday, also that you could hear the bells ringing. I did listen once, but did not hear anything, but I believed it was true.

About the Dead

"We believed that we could help the dead to be happy in that world. So when one died we used to bake unleavened bread, cook wheat, make candles and give away some of the wine (if there was any). The bread was taken to the church, sanctified by the priest, and then cut to small pieces, and given with the wheat to the people who, as they took, said, 'Gospod da go prosti'—'God may forgive his sins.' This was done to provide something to eat for the soul in that world. The candles were given to the people attending the funeral at the church. The candles then were lighted and held by the people. This was to provide light for the soul in that world. The wine, if there was any, was given to the people, at the church door. This was to provide something to drink for the soul in that world. I did all of these things for my mother, but know not to this day whether she profited any by it. This was repeated after three days, after three weeks, after six weeks, after three months, after six months, after nine months, after a year, and as long as the family was able to do it.

"After the dead were buried we were to dig their bones out, for, if not, the earth would press the souls down forever and ever. So after three years in the grave the bones were dug out. After we dug them out we washed them, placed them in a sack made of clean white cloth in a wooden trough, and carried them into the church. They laid in the church overnight,

mass was said over them, and then they were taken to the grave again and buried forever.

"But, if there should be a certain amount of flesh found on any of the bones, we did not take them into the church, but put them back in the grave with great sorrow, believing that this person was such a great sinner that even the earth did not want to eat him or her. These bones laid in the grave for another three years, after which they were dug out again, and, of course, then everything was all right, the flesh was gone! According to this, you see, we did not know whether a person was sinful or not, until three years after his or her death.

At the Monastery

"About three days' journey from our village there was a monastery or convent in which were only monks and priests living. These were said to be 'holy men' praying a certain number of times a day, and living a holy life. The work outside was done by laboring men, inside by boy and young men servants.

"Hearing of this 'holy' land and people, I desired to go. With a few other men I came to the monastery. Here, everything was wonderful to me. The church was most beautiful, the pictures in it looked like live persons. There were two Saint George's pictures which we were told were alive. We believed this because of the miraculous stories we heard about them.

"The one came from across the sea. It seemed that there was a big war in a certain village on the

other side, and, when an old lady, who had the one Saint George in her house, saw that destruction was near, she took the saint and put him in the water. The saint swam, the story went on, until he came over and made his home on a little hill, overlooking the monastery. A path from the monastery led to the hill from which could be seen a nice view of the sea. The priests and monks took their daily walks to this spot. So it happened that when they took their walk there one morning they found the saint. The bishop was notified, and with great religious parade the saint was brought into the monastery church. But the saint would not stay in the church, unless they would build him a chapel on the spot where he was found. So the chapel was built, and the saint makes his home now in the monastery church. But they take him out to the 'old home' once a year, and that day is a day of great feasting which I witnessed while there.

"The other Saint George came from heaven. He came in this manner. When the church was built there was disagreement among the priests and monks as to what saint's name the church should bear. Finally the bishop said that he would put a plain board in the church, and lock it in during the night, and, whatever saint would be on it in the morning, his name the church would bear. So it was done, and in the morning Saint George was found. But after the news spread abroad a bishop heard of it, who would believe the miracle only under this condition: that he would come to see the saint and put his finger on his face,

SOME IMMIGRANT MATHEMATICS

Forty years ago a young Slovak and his bride arrived in the coal fields of Pennsylvania. For years he worked in the mines. Then he bought a small farm. The farm grew in size and so did the family. Most of the fourteen children, pictured above with their father and mother, are married and have children of their own. The family is represented in the parish of the Clinton Street Methodist Episcopal Church of Binghamton, New York.

HARVESTING SCENE IN CZECHOSLOVAKIA

SLOVAK GIRLS BEING TAUGHT BY THE WORKERS OF THE WOMAN'S HOME MISSIONARY SOCIETY IN THE COKE REGION OF PENNSYLVANIA

and, if it were true, the finger would stick on the face, if not, it would not stick. The bishop came and did as he desired, and the finger stuck. The finger then was cut, and, when I saw the piece of the bishop's finger on the saint's face, I had no doubt he was living. It is still sticking out on the saint's face.

"I loved and honored these two saints more than any other, because my name is George, and I thought surely they would send me to heaven when I died. I do not think now I would ever get there on that thought!

"It seemed that in that church there were pictures for every walk of life. Going from one to another one time, looking at them, I came to a picture which scared me very much. This was it. There was a priest, a sinner kneeling before the priest, and three big green snakes coming out of the sinner's mouth, the two were out and the third almost out, but was just turning back into his mouth again. With great fear I asked the men, who were looking at it too what the picture meant. They told me that it meant this—every one who does not go to confess his sins to the priest has snakes in his heart. And when he goes the snakes come out, as each snake represents a sin. And when he does not tell the whole sin, the snake will come out only so far as the sin is told, and if it is not all told, the snake turns back again, as the third snake showed.

"I never went to confess my sins before that time, but when I saw that picture, and heard that explana-

tion I felt I was full of snakes. I asked those men to direct me to a 'father.' They did so. I came to him, but could say hardly anything. On the way I had many things to say, but when I faced the 'father' everything was gone! Of course, he could not do much with me. The next time I went to another one, and had the same experience, the third time I went to a third one, and the result of the third confession was that I had to fall one hundred times on my knees each night for six nights. After falling six hundred times on my knees that week, I took the Lord's supper on Sunday, believing that the snakes would go out, but they did not even make a move! I felt so unhappy, that, from that time on, I never went to confession.

"Some of the heads of the monastery wanted me to remain in the monastery, and become a monk, and that might help me get rid of the snakes. But I am glad they did not succeed in making me a monk, for I would have been a woeful one by this time!

Heard of America

"Soon after I came from the monastery a man came up to our village and told us some wonderful things about America. He said that all the people that go to America become rich in a very short time. And the reason for this was that the gold in America was just two feet under the ground, and it was all over the land, so that those who come to this land just dig two feet and find a chunk of gold, sell it and become rich.

"He also said, that the people of America were so

honest that, if you should lose your pocketbook full of money and remember the place where you lost it and go after it two or three days later, you would find it right there—no one would have touched it.

"And again he said that the rich people of America were so good that they gave money by the handfuls to the poor so that everybody in America had lots of money.

"When we heard that story we were so inspired that about twenty-five of us—young men—decided to go. We were the first in the history of our village to decide on such a long journey.

"We started out for Thessalonica, our capital then, from there we were to take train. We just missed it, and had to wait one week for the next one. Finally we started from Thessalonica and traveled through Servia, Austro-Hungary, and Germany to Hamburg, where we boarded a steamer for America. After three weeks on the ocean we arrived in New York.

Disappointments

"Hearing such nice things about the land and the people, we were so confident that we let the people do as they pleased with us. We went wherever anyone made a motion to us, bought everything that was offered to us, paying as high as a dollar and a half for a couple of sandwiches and a banana, and a piece or two of something else. We opened our pocketbooks and let the sellers take what they pleased.

"After a little rest we boarded a train for Philadel-

phia. As soon as the train started a man came into our coach with a basketful of apples. He put two apples for each on the seat and passed on. We thought the apples were given to us, so as soon as he put them down, we took them and ate them, feeling very happy that the people were so good that they refreshed us by giving us those nice apples.

"But after about ten minutes the same man came asking for money. Knowing not the value of the apples nor of the money, we again opened our pocketbooks and let him take whatever he thought the apples were worth. I held a dime and a nickel in my hand, thinking he would take the one of them, and he took both. From other pocketbooks he took the biggest coin that were in them. One man had a five-dollar and a ten-dollar gold piece, and he took both of them. When he took that fifteen dollars we knew something was wrong. Two or three of us went after him, but the train slowed down reaching a station, and the man jumped off. We succeeded in getting the ten-dollar gold piece, but he got away with the rest of our money. That changed the whole thing about the honesty of the people.

Suffering

"We struck hard times in this country. It was during the panic of 1907 and 1908. We could not get any work anywhere in Philadelphia. From there we were taken to Berwick, Pennsylvania, where we spent the winter in great suffering.

"We only worked a very short time in the mills there and were put out for all the winter. We had no friends, no comfort. The company gave us a big house—eight rooms—in which about thirty-nine of us lived. No beds, no lights—except two kerosene lamps; and no fire, except a kitchen stove in the kitchen. You can imagine how we lived. Two of us were blind from hunger, for three weeks. One man died from cold and hunger. His body laid on the floor for two or three days before some good people buried it. The people were afraid of us, and we did not care much for them either.

"I shall never forget that time, when I bought a ten-cent loaf of bread, brought it home, cut a thin slice—almost as thin as a post-card—ate in the morning, and then went out in the woods for the day with others so that I would not eat any more until night. I was out, but my mind was on the bread.

"We used to gather up some left-over corn ears and useless apples from the farmers' fields and make up a meal. We had quite a time when it came to cooking. All of us wanted to have our kettles on the stove, which was impossible, as mostly everyone—thirty-nine—had one. My kettle was an old tomato can which I found in a dump hole. The first time I cooked in it the cooking was nice and red with rust. I ate everything, rust and all, except the can, of course, but did not die.

"All during that winter we lived in misery and suffering. The people used to come and look at us and

go away. It was a sort of show to them. I think a great many of them still remember the time and the 'gang of Turks,' as they called us. By this time we were ready to believe that what we were told about the honesty and goodness of the people here was not true, for from the time of our arrival up to then we did not meet with anything but deceit and disappointment and suffering. We were tired of this country and would have been very glad to get back to our own, if there had been a way.

Among Christian People

"In the spring we were taken away from Berwick to work for a contractor near Lancaster. A disagreement between us and the contractor resulted in our leaving the place. This time we had to separate from each other and go to different places. Some of the men went to other States where there were some friends. I decided to go to Hazelton, Pennsylvania, in which town there were a few of my countrymen.

"Arriving in Hazelton, and after great difficulties in finding my countrymen, they told me about some Christian people and a Christian mission. One of them took me to the mission and introduced me to brother Louzecky, who was then the missionary there. He did the best he could to talk to me, but I did not know what he was saying. Then brother Alejar, who was then brother Louzecky's helper, spoke to me. Both of these brothers did their best to make me understand, but I understood very little. However, I felt

their kindness toward me and saw that they had something in their lives that I did not have. They told me of the Bible, but I did not care much for it, because I did not know anything about it. At first I thought these brothers were heathens and tried to get away, but for lack of train fare could not.

"Time passed on, I watched the lives of these people and I went to the services and mingled among them. Many things in their way of serving God seemed strange to me, but after a year and more I began to understand their language, and that made it easier for us to talk together. I understood then that they were trying to tell me of the living God, and their kindness convinced me that there was something in the Christian life. In the course of time I gradually found the Lord!

Better Than Gold

"Praise the Lord! Giving my life to him, I got something better than gold. Something happened that changed the whole of my life and thought. That is what a true religion does—it changes the whole being. It brings the man from darkness into light—from death unto life. It was a new life to me—a life of joy and gladness. It was something more precious than the chunk of gold I was looking for.

"Now I had found that not all of the people in America were bad, but that there were good, kind, loving people, and oh, how glad I was that God ever led me among them!

"Now I came and confessed my sins to the High Priest, Christ the Lord, and all the snakes left me, and I felt so much better! Oh, it was a time of refreshing for my soul. I carried a load of snakes up to this time, but, when Jesus spoke peace to my soul, the load fell and the Lord saved me.

"Praise God for the missionaries and for the home-mission societies who send and support them! I am now a living testimony and a product of the work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church and never can be grateful enough to them. God bless you good people. Do not get discouraged; continue the good work. God still has some one somewhere, yea, a great many, to be saved.

Trials

"Everyone who comes out for God has some trials in his life. Before I became a Christian no one seemed to care much for me and my life, but soon after I began to live for God many—especially those who knew me—began to take notice. They almost made a joke of me. They said the funniest things about me to discourage me. Talking to my friends once about a new heart, they, with laughter, turned to each other and said: 'George went down to the butcher shop and got himself an ox heart, so he has an ox heart now.'

"Other older men scolded me and told me that I had committed a great sin. They said that I had a

green mind and did not know what I was doing. They scolded me for selling my religion, as they said, and buying another one. I did not know what these men meant because I had no religion to sell and no money with which to buy another one, but they kept on accusing me of the wrong I had done.

"One time they told me that they could prove it, that the church to which I was then going—a little Methodist Episcopal mission church—was heathen. They said that the very fact that our preacher did not smoke in the church proved it to be heathen. When I asked them to tell me what the smoke had to do with the church, they said that when the priest smokes in the church and it is full of the smoke all the devils in the church run out. And our church they said was full of devils because our preacher did not smoke.

"When I said to them, 'Suppose the devil is in the heart of the people, for that is what the Bible teaches, then what? Will the smoke chase it away?' Then they began to scold me again, and said that I was not supposed to talk that way to older people.

"I went out among the people distributing Bibles and other Christian literature. The reception in many places was not pleasant. I got more jeers and sneers than cheers. In many homes I was received only to be cast out. When preaching on the street alone I met with all kinds of receptions. In one place the priest himself came to make trouble. In another I received stones, beans, eggs, and the worst that could be given. In one or two places the people promised to stone me

to death, if I would go there and 'disturb' them, as they said. But I went again with God's help, and no one threw a stone at me.

"While I went through all this I rejoiced to see many saved and blessed. God's hand was not shortened even when the enemy was raging. Praise his name! In spite of all this I kept close to God, and he honored his word, and will do so in the future. My determination is to stand for him, come what may."

A Remarkable Document

The foregoing story forms a remarkable human document. It speaks for itself, and we shall not undertake to interpret it. It gives us a little glimpse of the sort of background from which many of our Slavs come and makes us acquainted with some of the difficulties which they meet in trying to make their way in America.

The Economic Urge

Like other immigrants, Slavs come to us in order to improve their economic condition. Most of the Slavs in America, with the exception of the Russians, came to us from Austria-Hungary before the World War. Of the economic conditions which drove them from that dual monarchy, Miss Emily G. Balch has written graphically in that valuable book, *Our Slavic Fellow-Citizens*.

Most of these Slavic immigrants were peasants in Europe. We have no group in this country corres-

ponding to them. They were not on the lowest round of the social ladder, yet, on the other hand, they were social inferiors. They were land-holders, but the holdings were often very small. This was partly the result of dividing land among many heirs and passing it on from generation to generation. When a man died his land was divided among his sons and so cut up into narrow strips, lest, should it be otherwise divided, one son might get the advantage of another. These strips literally became so narrow that on occasion a man might be obliged to walk on his neighbor's property in order to lead a plow animal upon his own. Nothing but a narrow furrow separated the two pieces of land. Sometimes thirty men might be seen plowing in one field, each man working his own land. Even if a man owned thirty acres of land, it might be divided into sixty half-acre strips. Needless to say, this system of land-holding tended to make life very difficult. Raw materials were hard to secure, but manpower was present in great abundance. In America this situation was reversed, and immigration to America was the logical result. In Austria, with an abundance of workers and a scarcity of material, it seemed most extravagant to use lumber to build fences to save the trouble of having the cows herded. To us it seemed folly to hire an able-bodied man to watch a few cows when we could build a fence with boards.

The Czechoslovaks

The adjustments of European geography since the

University of Southern California

war have made it necessary for us to learn a number of new terms. Czechoslovakia is one of the new countries which have come into being. It gets its name from the people who inhabit it—the Czechs and the Slovaks. The Czechs are none other than our old friends the Bohemians, although to conform to usage we must now call them Czechs. The two peoples are much alike and their languages are only slightly different, although in America the two groups are quite distinct. Though we think in the new terminology we must still remember that the Czechoslovaks in America came, for the most part, not from the Republic of Czechoslovakia but from Austria-Hungary, for Czechoslovakia had not yet come into being. In matters of culture there is a marked difference between the Czechs and the Slovaks, the Czechs having enjoyed much better educational advantages than the Slovaks. Moral standards have also been higher among the Czechs. In general, the Slovaks arrived in America much later than the Czechs and have made correspondingly less progress in learning American ways of life. A larger proportion of Slovaks return to Europe than of the Czechs. The latter usually come to America to stay.

Unlike many immigrant groups, the Czech immigrants at an early date found their way into the rural regions of Wisconsin, Iowa, Nebraska, and Texas. Chicago, New York, Cleveland, Saint Louis, Omaha, and Baltimore are outstanding city centers of Czech life. Chicago with 110,000 Czechs is the third largest

Czech city in the world. Illinois, in fact, is our leading Czech State, followed by Ohio, Nebraska, New York, Texas, Wisconsin, Minnesota, Iowa, Pennsylvania, Michigan, Missouri, Kansas, South Dakota, Maryland, New Jersey, North Dakota, California, and Oklahoma in order.

The Slovaks, on the other hand, are most numerous in Pennsylvania (around the coal and steel centers), with Ohio, New Jersey, New York, Illinois, and Connecticut following in order.

At an early date the Czechs in Europe became Catholics. In 1415, at the death of John Huss, they revolted and became Protestants almost over night. In 1621 the Roman control was again established. Thousands of Czech families chose exile at this time rather than submit to the Catholic domination. These families became the founders of the Moravian Brethren in Germany. For those who remained behind there was no religious toleration for one hundrd and fifty years. For several generations, the Rev. Kenneth D. Miller tells us in *The Czechoslovaks in America,* faithful Protestants maintained their meetings in the caves of the hills and the groves of the forests. In 1792 a certain amount of religious liberty was restored and 90,000 people at once announced their allegiance to the Protestant church. All children when born were registered as belonging either to the Catholic Church or one of the Protestant bodies. Church membership was, therefore, largely a formal matter. At the outbreak of the World War the Czechs were 96 per cent

Roman Catholic, 2 per cent Protestant, and 2 per cent Jewish.

The Slovaks were never quite so closely identified with the Roman Catholic Church as were the Czechs. About 70 per cent of the Slovaks are Roman Catholics, 5 per cent Greek Catholics, and the remainder largely Protestant.

Although the Czech is nominally Catholic, he is, in reality, very often a professing atheist with little use for any religion, at least until he has Christianity interpreted in terms quite different from those to which he has been accustomed.

The Slovaks are more religiously inclined, easily tending toward superstition and formalism. The Slovaks tend to retain their old country faiths in America, while the Czechs are more likely to break away from the church altogether or establish new religious connections.

The Methodist Episcopal Church is reaching the Czechs in a number of different States notably Ohio, Illinois, Nebraska, Iowa, Michigan, Minnesota, Oklahoma and Maryland. The most important pieces of Czech work are to be found in the two great Czech centers of Cleveland and Chicago. The "Old Broadway" Methodist Episcopal Church of Cleveland has done an incalculable amount of good through the years in winning individuals to Jesus Christ and in training the rising generation in ways of Christian living. Many of the young people trained in this church are holding important positions in Cleveland and else-

where and are living most useful lives. A beautiful new church building has recently been erected to house the work. Nearly half a dozen other Methodist churches in Cleveland are ministering in a substantial way to Czechs. Curiously enough, however, the language work has practically disappeared in Cleveland. The work is largely with the rising generation, which is more easily reached through the regular English services.

In Chicago the experience has been somewhat similar, although two language churches are still maintained. Other churches, notably the famous Halsted Street Church, are reaching large numbers of Czech children through the regular activities of the church and Sunday school.

As the years pass the Czechs of Chicago who once lived in the congested parts of the city find their way out into the suburbs. Conspicuous among these suburban settlements are Cicero, Clyde, and Berwyn, where prosperous Czechs (now far more American than Czech) have erected beautiful houses and established characteristically American homes. Fifty per cent of the people reached by the Clyde Church are now of Czech stock. During a recent year 108 new members were taken into this church, practically all of them being Czechs. The new houses which are being erected are built for Czechs and the houses which are sold pass into the hands of Czechs. In Berwyn out of a recent high-school graduating class of 48 members 45 of them were of Czech parentage. A fine group

of young people is being reached and the prospect for the future is bright.

Among the Slovaks the situation is quite different, for they have been assimilated more slowly than have the Czechs. Again, the Methodist Church is touching this very needy group at a number of different points, but its outstanding work is in Pennsylvania and quite largely in what is known as the Coke Mission in the southwestern part of the State.

Is It Mother-O'-Pearl?

The following paragraphs from the pen of Sarka B. Hrbkova in *The Interpreter* speak for themselves:

"'If it is mother-o'pearl, it is Czechoslovak.' That saying is generally accurate if the article referred to is a pearl button, pearl knife handle, pearl inlay or any other commodity made from the glossy lining of fresh or salt water shell. For in the United States the fabrication of nonprecious pearl is almost entirely in the hands of immigrants and the children of immigrants from Czechoslovakia.

"When the framers of a tariff law at Washington decided a quarter century ago to check the importation of pearl-made articles from what was then the empire of Austria-Hungary, they provoked a crisis in the distant towns of Zirovnice, Prelouc, and Kraslice, Czechoslovak centers from which huge quantities of pearl buttons and novelties have been coming to supply the American market. And a concrete result of the tariff laws was that great numbers of skilled artisans

from those towns became immigrants to the United States, bringing with them the small but efficient foot-driven lathes which every button worker was used to own as his private property, and which they planned to set going again when they should reach America.

"These enterprising workers possessed the comprehensive skill that was characteristic of the old-fashioned craftsman. They were compelled to turn out a finished product from their simple lathes. It was the practice for each worker to receive of a Monday morning a certain quantity of mother-o'-pearl shell out of which he would create the maximum number of finished and polished buttons for delivery by Saturday evening. In our day of complicated specialization, six different operators are engaged to make the small article.

"From the thin stream of immigrants bearing foot-lathes which a tariff law provoked prior to the Spanish War there has grown up here an American industry in pearl buttons, brooches, rings, pins, jewel caskets, carved chess men, and various other small novelties which did not exist before, and which radiates from Czechoslovak factories located in half a dozen or more States on the Atlantic coast. The initial investment was only that of human enterprise, plus enough pearl shells to feed the little lathe in the immigrant's home. It now aggregates several million dollars' worth of material, machinery, and real estate.

"Of the Czech factories, as distinct from an undetermined number run by Slovaks, 40 are situated in

New York, 20 in New Jersey, 6 in Connecticut and 1 in Illinois. There are 19 in New York City and 15 in the Long Island towns of Winfield, Astoria, Islip, and Maspeth. Those in New Jersey are at North Bergen, Secaucus, Little Ferry, Cliffside, Guttenberg, and New Durham; those in Connecticut at Willington, Staffordsville, and Higganum.

"The human element, and a strict need to rely upon the intuition of trained fingers, has not been entirely eliminated by the use of modern machinery in the pearl industry. A very cunning instrument, devised by immigrant genius, now accomplishes the first important task of cutting the pearl blanks out of the shells. Even here, however, the operator's skill is in constant demand to avoid natural defects in the shell and wastage in a costly raw material. And when it comes to the second operation of splitting the blanks into their natural, but uneven and irregular layers, all reliance is transferred back to the hand craftsman. Machines and hands combine in the late operations of grinding, facing, backing and polishing.

"Among all these pearl product factories there are many that are still very little above the level of household industries. The proprietors are often without large capital to invest in equipment. There are some that seldom employ any outside help, relying for labor upon members of their immediate families, as was done in the old country. Among the Long Island plants, indeed, there are some which are 'manned' entirely by women, if we except the guiding influence

of the male head of the household. But in these, as in the more pretentious establishments, the energy and patience of an industrious people combine in a source of wealth and convenience which the nation did not possess twenty-five years ago."

The Coke Mission

The region occupied by the Coke Mission contains a number of large towns and a little more than two hundred smaller mining towns and villages with populations ranging from five hundred to twenty-five hundred each. The population is largely Czech, Slovak, Pole, Russian, Bulgarian, Croatian, and Servian, with a sprinkling of other foreign groups.

In this region the soft coal is mined and burned to coke in some 44,000 beehive ovens, requiring the labor of 88,000 men. The work is hard and dirty and the conditions of life are often most unattractive. In more than one hundred towns there are no churches either Protestant or Catholic.

The first special Methodist work was undertaken among these people in 1883. The progress has not been spectacular, yet a recent report of the mission showed 22 preaching places; 36 Sunday schools, with 2,200 pupils enrolled; 23 sewing classes; 17 Daily Vacation Bible Schools, with 608 pupils enrolled; 8 kindergarten classes; 8 cooking classes; and various other activities.

Although much of the work has been done among Slovaks, the most outstandingly successful piece of

work has been among Czechs. This is the Mount Pleasant Church organized in 1900. Among other results this church has given more than a dozen ministers and women workers to the home-mission enterprise.

The work of the mission profits by the cooperation of the McCrum Slavonic Training School maintained at Uniontown by the Woman's Home Missionary Society, the girls enrolled there doing their practical work in the mining towns within reach by trolley or other conveyance.

The property of the Coke Mission consists chiefly of one parsonage, two community houses, and ten churches or chapels. A recent report of the superintendent adds, however: "In twelve places we are doing mission work in public-school buildings. In six places we are doing work in connection with the local church. We have the use of four halls. We rent one church, and at a few places do mission work by Bible readings and prayer meetings in the homes of the people." At other points the work is confined largely to street preaching.

Here in the Coke Mission the church faces one of the most needy fields in the United States, but it has not, up to date, had the resources to make possible the meeting of that need in any adequate way.

The Poles

The founder of the oldest Polish family in the United States reached these shores in the seventeenth

century. A few years ago a member of that family died leaving a fortune of ten million dollars.

The real immigration of Poles to the United States did not begin until about 1870. The great rush of Polish immigration arrived during the years 1900 to 1913. For the years 1904 to 1913 a total of 1,009,954 Poles came to this country. The same general causes were operating with the Poles as with the Czechs and the Slovaks. Crop failures and other peculiar circumstances gave impetus to the movement.

At present there are approximately 3,500,000 Poles here, the States of Pennsylvania, New York, and Illinois having about 500,000 Poles each; the States of Michigan, New Jersey, Wisconsin, Massachusetts, and Ohio having roughly 150,000 each; Connecticut having 100,000; and Minnesota having 50,000. Fourteen other States have 12,000 or more Poles each. The great Polish cities are Chicago, New York, Detroit, Buffalo, Milwaukee, Cleveland, Philadelphia, Pittsburgh, Jersey City, Baltimore, Toledo, and Newark.

Of the Poles the Rev. Paul Fox says in *The Poles in America:* "They are to be found in nearly every industry of importance; in mining, steel, and glass industries, textile mills, boots and shoes and clothing manufacturing, stockyards and packing houses, agricultural implement and vehicle establishments, automobile shops, furniture factories, wire works, oil and sugar refineries, and in agriculture." It is estimated that three-quarters of a million of American Poles live

in agricultural communities chiefly in Massachusetts, New York, Ohio, Indiana, Illinois, Wisconsin and Texas.

There are about a hundred daily and weekly Polish newspapers published in the United States.

The Poles are a very religious people and predominantly Roman Catholics. There are more than six hundred Polish Roman Catholic churches in the country. Many Poles have given up their allegiance to the Roman Church, but the total number of Polish Protestant churches reported for all denominations is thirty-one. Various other churches in the polyglot communities are reaching a larger or smaller number of Polish families.

The Methodist Episcopal Church is reaching the Poles at a number of different points, including Buffalo, New York; Pittsburgh, Pennsylvania; Detroit, Michigan; Newark, New Jersey; Cleveland, Ohio, and Milwaukee, Wisconsin.

Russians

The 1920 Census records 3,871,123 Russians in the United States. These figures have to do with the country of origin and include an overwhelming proportion of Russian-born Jews, so that the actual number of pure Russians is not so imposing. It is variously estimated at from 150,000 to 400,000. New York, Illinois, Massachusetts, Pennsylvania, Ohio, Michigan, New Jersey, and Connecticut contain the largest groups of Russians. The cities containing large

Russian colonies are New York, Detroit, Chicago, San Francisco, Pittsburgh, Philadelphia, Newark, Jersey City, Cleveland, and Saint Louis.

The Methodist Church is at work among them at numerous points. At some points, such as the Church of All Nations in New York City, and the Goodwill Community Center of Jersey City, they are being approached through the Russian language; at other points we are doing a most encouraging work among German-speaking Russians through the German language. In polyglot communities the younger generation is being reached through the English language. The total work, however, is less than that being done by some other denominations and less than should be done. In altogether too many cases we have entirely neglected these Russian neighbors. It is perhaps not surprising that Mr. Jerome K. Davis, after careful study of the situation in Russia, reports that the greater number of Russian emigrants to the United States, who have pictured America as a better land, gradually come to distrust and dislike us. This is not because of any natural bolshevik tendencies, but because of the treatment which the Russian immigrant receives in America. Mr. Davis found very few Russian peasants or soldiers who had been in the United States who had a good word to say for America, and, very naturally, their impression was spread among their neighbors.

Many of the Russian immigrants are men of high standing and education. Some who stood high in

their professions are now said to be washing dishes in third-rate restaurants in New York City or scrubbing floors in department stores.

Lesser Groups of Slavs and Some Old-World Neighbors of the Slav

The Magyars, who are really of Mongolic origin, are the dominant people of Hungary, and have been commonly grouped with other residents of the same country as Hungarians. There is about a half a million of these people in this country, Ohio, New York, Pennsylvania, Illinois, Michigan, Connecticut, and Indiana containing the largest groups. They are, however, to be found in every State in the Union, the smallest number being in Nevada. They are not Slavs, but are close neighbors of the Slav. There are 68 Magyar newspapers and magazines published in this country, 11 of them being in New York City, 5 in Cleveland, 5 in Detroit, 3 in Pittsburgh, 3 in Buffalo, and 3 in Chicago. The Reformed Church of America, the Reformed Church of Hungary, the Presbyterian Church in the United States, the Lutheran Church, the Protestant Episcopal Church, the Reformed Church in America, and the Baptist Church are all at work among these people.

Of the Baltic peoples, which include the Lithuanians, the Letts (Latvians), and the Esthonians, there are one third of a million in America. All but four per cent of the Esthonians are Lutheran Protestants. The Lithuanians accepted Christianity about 1386,

having been pagans prior to that time. They have suffered much from poverty and wretchedness. The Methodist Episcopal Church is doing an important work among them both in Boston and Chicago and reaching smaller numbers at other points. The Lithuanian language is said to be the most important language in Europe in the eyes of ethnologists. The Letts are also almost all Protestants. It is said that Luther's Greater Catechism was the first book ever printed in Lettish.

The Ukrainians include the Bukovinians, the Galicians and the Ruthenians (Rusniaks). There are about 95,000 of these people in the United States, approximately half of whom are in Pennsylvania. New York, New Jersey, Ohio, and Michigan follow in order. The chief Ukrainian groups in cities are to be found in New York, Cleveland, Philadelphia, Chicago, Pittsburgh, and Detroit. The Presbyterians are doing work among the Ukrainians and the Methodist Episcopal Church is reaching groups in Binghamton and in New York City.

The Finns, European neighbors of the Slav, are of Mongolic origin. In the United States they are widely scattered. The Methodist Episcopal Church is working among them in New England, in the upper Peninsula of Michigan, in Detroit, in Minnesota, and on the Pacific Coast in Washington and California. The work has not met with large success, although much good has been accomplished. Many of the Finns are radicals and more or less anti-religious. Edu-

cation is quite general among the Finns. Religiously most of them are Protestant Lutherans. There are 264,082 Finns in the United States.

The Rumanians are of Latin origin. There are 91,683 of them in the United States. Their entire number is about 13,000,000. Religiously they are affiliated with the Eastern Orthodox churches. The Baptist Church is doing an important work among them both in Europe and America.

There are Greeks in this country to the number of about 250,000. They are not Slavs. Religiously they belong predominantly to the Eastern Orthodox (Greek) Church. With them religion and patriotism are closely identified. This renders very difficult an effective religious approach to them. Those in this country are largely neglected religiously. The Methodist Episcopal Church is doing definite Greek work at Lowell, Massachusetts, and is reaching some Greeks at other points.

The Jugo-Slavs include the Serbs (or Serbians), the Slovenes (or Slovenians), the Dalmatians, and the Montenegrins. They total some 400,000 in America. Practically nothing is being done for them by any Protestant group.

There are 122,686 Belgians in this country, chiefly in Illinois, Michigan, Wisconsin, Pennsylvania, and New York. Many of them are glass-blowers. The cultural contribution of the Belgians has been large, including the dramatist Maurice Maeterlinck and Ysaye, the violinist. The Protestant Episcopal Church

has three missions among the Belgians. Methodist workers have recently become greatly interested in a settlement of Belgians near Moline, Illinois. Entire neighborhoods in this vicinity which were formerly Protestant and largely Methodist are now practically wholly Belgian and Roman Catholic with the Catholics unfaithful to the Catholic Church.

There are more than 3,000,000 Jews in the United States. The majority of them come from Slavic countries. Multitudes of them are unreached either by the synagogue or the church. Methodism has done little for them except as it has been done incidentally for Jewish children in polyglot communities.

CHAPTER IV

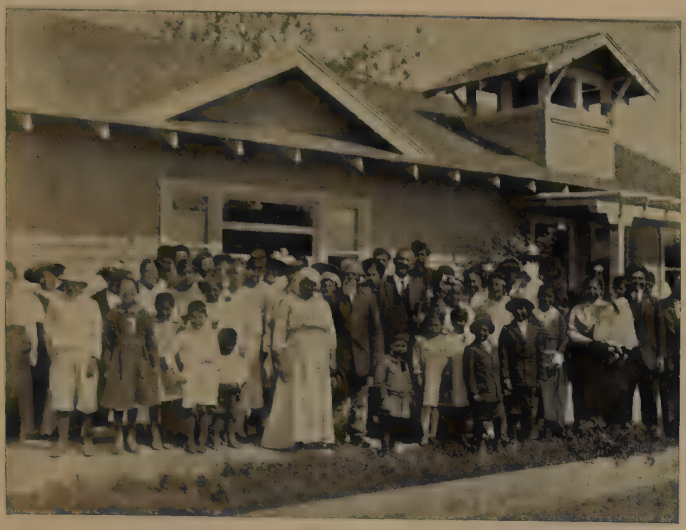
NEXT-DOOR NEIGHBORS

Who Is My Neighbor?

Geographically our closest neighbors are Canada and Mexico. Similarity of language, social heritage, and ideals has made the problem of "neighboring" with Canada relatively easy; lack of similarity in those same particulars has made it more difficult with the Mexicans.

Since the Overthrow of Porfirio Diaz

The proximity of Mexico to the United States with a border extending one thousand eight hundred and thirty-three miles, has always made it possible for Mexicans to enter this country with little difficulty. However, during the long reign of President Diaz in Mexico, extending from 1876 to 1911, there was only a relatively slight Mexican migration to the United States. There was little that was democratic about the Diaz government, but there was much that was efficient. Diaz created order out of chaos; he established the credit of Mexico among the nations; he made treaties; he extended educational facilities; he built railroads, and he introduced reforms and made public improvements.



A METHODIST MEXICAN CONGREGATION IN CALIFORNIA

A SPANISH-SPEAKING CONGREGATION AT THE METROPOLITAN TEMPLE, NEW YORK CITY

MEXICAN LABORERS AT WORK IN THE SOUTHWEST

MEXICAN BOYS IN TRAINING AT THE GARDENA BOYS' SCHOOL, GARDENA, CALIFORNIA

The overthrow of the Diaz government by Madero in 1911 was but a prelude to a series of governmental overturns which made life increasingly difficult for many Mexicans both rich and poor. To these distressed people the United States, so close at hand, offered a haven of refuge. And so they came—some through the regular channels of immigration, others by the more simple process of crossing informally the line which separated the two countries. Some fled in haste to save their lives; others came to find better and safer living conditions and opportunities for work. The manner of their coming, the fact that they have been more or less migrant since their arrival, and that there has been much subsequent shifting back and forth across the border makes it difficult to estimate numbers with accuracy. That the number of arrivals has been very large we know. The latest Census shows three quarters of a million Mexicans in the United States. The actual number is now much greater than that. If to the Mexicans are added the Spanish-speaking Americans already here, the total considerably exceeds a million. A large proportion of these Mexican immigrants have come to us by way of Texas, and many of them have remained there. Large groups have also entered Arizona and California. Smaller numbers have settled in New Mexico, Colorado, Kansas—in fact, in every Western State and in many Eastern and Southern States. The three largest single colonies of Mexicans in the United States are at San Antonio, El Paso, and Los Angeles.

Welcomed But Neglected

In general, the newly arrived Mexicans have been welcomed, for they were willing and eager to work, and they have proved to be rather good laborers. They have made a large place for themselves on the railroads, in mines, in the sugar-beet industry, on ranches, in construction work, in the walnut groves and fruit orchards of California, in the cotton and vegetable raising sections throughout the Southwest and in many other industries. During the World War, in fact, so eagerly was their help sought that several provisions of the immigration law were suspended in order to admit Mexican contract laborers into this country.

Despite the fact that the Mexican has been very useful to us, he and his family—for, contrary to usual immigrant custom, most of the Mexicans brought their families with them—have, in other respects, been quite generally neglected by us. He has been permitted to live in overcrowded and unsanitary quarters, his babies have been allowed to die by thousands for lack of proper food and clean milk, and his children have often found their paths so difficult in the public schools, owing to race prejudice, language difficulties, and social barriers, that they have tended to drop out at an early age.

The Ministry of the Church

The Presbyterian, Baptist, Methodist Episcopal,

Methodist Episcopal, South, and some other churches have undertaken to minister to these needy Mexicans. The Methodist work of this character is chiefly in California, New Mexico, and Arizona. The story of its development is a romantic one.

The Growth of the Work

In 1911 the Methodist Episcopal Church was conducting one mission for Mexicans in California, and its program was a very limited one, while the building in which it was carried on was little better than a shack. To-day the work in California touches nearly 50 points with a ministerial staff of more than 20 and a staff of special workers numbering approximately 30. The church membership has grown from practically nothing to more than 1,000 and the Sunday-school enrollment to about 2,000. Eighteen church buildings—most of them built along the simple and attractive lines of Spanish architecture—have been made possible within the last few years. The total church property now owned and devoted to the work is valued at $256,900. The seating capacity of the mission has been increased to 6,150 sittings, and this material increase has been more than matched in spiritual progress.

The human side of this story is a most remarkable one. Gamblers have been converted; thieves have been transformed and made restitution; bootleggers have poured their wares into the gutter, and lives have been remade. A former secretary to President Madero has

SOUTHERN CALIFORNIA SCHOOL
OF THEOLOGY LIBRARY

taken a thorough training and is now at work among her own people. A young man who, when the United States army entered Vera Cruz, was serving as an officer under Villa, fled to the United States and was won by the pastor of a Methodist mission to Mexicans. He has spent several years in school, and is now preaching to his own people. Many similarly striking events have occurred as this work has developed. Employers of labor, Red Cross workers, and other community workers have given enthusiastic testimony to the transformed lives and improved conditions which have resulted from the work.

The Los Angeles Plaza

The center of all this work with its broad and varied outreach is the old Plaza section of Los Angeles. The Mexicans have a deep affection for this "City of the Angels," and to the old Plaza they drift, and from it they go out to engage in the multitude of seasonal occupations offered by the agricultural and other industries of California. The Plaza district itself presents a throbbing, ever-moving and colorful panorama of very needy humanity.

For several years the varied and growing work at the Plaza has been carried on in temporary quarters, but a large and substantial new building to house the work is now in process of erection. The program which centers here includes, in addition to all of the usual parish activities, outdoor preaching on the Plaza; prison visitation; cooperation with probation

officers in finding homes for Mexican youths; an employment agency; a dental clinic; a welfare department; a legal-aid service; a medical clinic, and an educational program. The appreciation of these very needy and much-neglected people for the service which is rendered to them is most gratifying. It does much to help them understand the real heart of America and the meaning of a sort of Christianity which they have not known before.

Until one has visited this center it is difficult to picture in the imagination the variety of service which is being rendered here or to comprehend the very great human need which lies back of the program. These Mexicans are strangers in a strange land. Often they are very ignorant. Their babies die three times faster than is necessary because of ignorance and poverty. The children need a friend; the young men and women need a friend; and the older people need a friend. All this the Plaza Church and Community Center offers to these very kindly but often helpless folk. The fact that much of the work which they are called upon to do is seasonal in character means that families often find themselves in physical distress. This fact often furnishes a point of contact with a family and opens the way to relate its members to the classes, clubs, and worship activities of the church.

The new building for which funds are being raised at this writing will provide a permanent home for this most remarkable program.

One of the encouraging features of this work is the fine group of young people it has developed. Their spirit of service is well expressed in the Mexican Epworth League Gospel Team whose members go out regularly into neglected places round about Los Angeles to hold services among their Spanish-speaking countrymen.

A Christian Training School

In connection with the Plaza Center there has recently been organized a Christian Training School, with a faculty of six members, to give instruction in Christian doctrines and in practical methods of church work. The school is particularly for Mexican and other Spanish-speaking young people, who have been converted and called to special Christian service, without having earlier opportunities for adequate training. Classes meet four afternoons of each week and all instruction is in Spanish. Twelve students were enrolled during the first year, recently completed.

Goodwill Industries

The story of the Mexican work in Los Angeles must always include mention of the Goodwill Industries of Southern California, located very close to the Plaza and suplying work and various other forms of ministry to thousands of needy Mexicans. Among other things a working-man's club supplying food at modest prices and offering a place to sit and read or play

games is maintained. A constant stream of Mexicans make use of these facilities.

The Spanish-American Institute

One of the unique features of the Mexican work in Southern California is the Spanish-American Institute at Gardena, a short distance outside the city limits of Los Angeles. This school is giving instruction in the elementary and high-school grades to about one hundred Spanish-speaking boys and young men. Living under the very finest Christian influences at the school, these boys get much more than is laid down in the excellent curriculum, and they go out as the very best sort of Christian evangels among their own people. The manual-training and industrial work here includes agriculture, wood-working and related tasks, and, in addition, a very excellent printing department which trains boys so thoroughly that they readily get opportunities for work in the printing trade in Los Angeles and elsewhere. The school maintains a glee club.

One of the outstanding events of the school year at Gardena is the celebration of Lincoln Day, when the boys present orations of their own composition upon Abraham Lincoln. At such a time the visitor realizes very clearly that the boys being trained here are, after all, not Mexicans but Americans, and Americans they will remain permanently.

The school is notable for the attractiveness of its

grounds and buildings, all of which have been erected recently.

In Los Angeles the Woman's Home Missionary Society maintains a somewhat similar school for Mexican girls.

The Latin-American Mission

The rapid development of this work has led to its recent organization into the "Latin-American Mission of the Methodist Episcopal Church." The territory of the mission includes California, Lower California, and Western Arizona and Nevada. Although comprising chiefly Mexican enterprises the mission includes some Portuguese, Italian and Filipino work.

The unusual success of this work during the last decade has been the result of a combination of causes. Among these should be mentioned: the large new influx of Mexicans; new leadership; a Centenary program which gave new courage and provided enlarged resources for the work; and, in some cases, loyal community cooperation on the part of Americans in the communities touched, particularly involving help in the erection of new buildings and the maintenance of a general attitude of good will toward the work.

A recent report of the mission showed that in one year 7,445 meetings had been held, with a total attendance of nearly a quarter of a million; 4,187 copies of the Scriptures had been sold or given away; 100,000 tracts had been distributed; more than 60,000 visits made; 14,621 ministries of food and clothing

rendered; and 342 full members and 330 preparatory members received. It is interesting to note that during the same period the churches of the mission raised $3,570 for self-support and $3,513 for benevolences. When we recall that practically all of this work is the product of the past decade of effort, and much of it of the more recent years of the decade, we realize something of the rapid progress which has been made in it.

On the Mexican Border

Almost any one of the many points at which the church is at work among Mexicans in the Southwest offers the material for a dramatic story, but perhaps none of them reveal greater need than the combined communities of Calexico and Mexicali on the Mexican border. These two thriving towns in the heart of the Imperial Valley, with thousands of people, imposing business blocks, hotels, and other institutions, form in reality a single community, although Calexico is on the American side in California and Mexicali is on the Mexican side in Lower California, which forms a part of Mexico. In the center of the main street stand both Mexican and American guards to see that unauthorized persons do not pass from one place to the other, yet, for commercial purposes the community is a unit. The country for miles about is devoted to agriculture made possible by irrigation from the Colorado River. Cotton, cantaloupes, fruit and garden produce of many sorts are raised here in abundance.

Large cotton gins operate in Mexicali. These industries involve the employment of thousands of Mexicans, who center in Calexico and Mexicali.

Up until a few years ago nothing was being done for these Mexicans, who were very needy both physically, morally and religiously. Then came the Centenary celebration of the beginning of Methodist missions, and a more adequate missionary program was put into effect. With the increased resources thus made available a fine Mexican pastor was secured for this border point. The work was opened and has grown steadily in strength and influence since that time. A parsonage was built in Calexico and the work centered in it until the recent dedication of a neat church building, the first unit of what it is hoped will become an even more imposing and useful plant in the future. A fine congregation, Sunday school, and church membership has been built up here in Calexico and similar work is carried on in Mexicali, although we have not yet been able to provide a permanent home for the work there. In Mexicali, particularly, there is much need for the relief of suffering and other physical needs. A registered nurse is employed in connection with the work, also a social and religious-education worker in addition to the pastor and his wife. The services of a local doctor are at the disposal of the mission. Not long ago, when the Calexico schools declined any longer to receive pupils from across the border, a school was established and maintained for several months by these devoted workers in

the basement of the new church, so that these Mexican pupils might complete the work of the year. This prompt response to a real need won many friends for the mission, including some of the Mexican government officials in Lower California. The work is also extending itself to a number of other points throughout the valley and along the border, including Tia Juana, across from San Diego.

The Salt River Valley

The Salt River Valley of Arizona, like the Imperial Valley of California, is a reclaimed desert made productive by irrigation. The building of the Roosevelt Dam and the installation of a great system of ditches has made possible the watering of what was previously a cactus waste. Now it blooms with crops very similar to those of the Imperial Valley, and here, as there, thousands of Mexicans are employed. The Methodist Episcopal Church has opened work at Mesa, a few miles from Phœnix, the State capital. A neat chapel has been built and an important work is being done, although it is still in its infancy.

New Mexico

Closely associated with this service to newly arrived Mexicans is an extended and very important work among Spanish-speaking people in the Southwest who are not and never have been emigrants to the United States. They became a part of our national life through the acquisition by us of the territory which

they occupied about three-quarters of a century ago. They are not confined to the present State of New Mexico, but it is only in New Mexico that they are still the dominating factor in the population.

The history of New Mexico reaches far back into past centuries. It is doubtless the oldest part of America. When the Spanish explorers reached this section of the country early in the sixteenth century, New Mexico was already a land of antiquity. The Pueblo Indians controlled the country and the traditions of these village dwellers were even then hoary with age. The Spanish explorers and settlers very soon gained control of the country. Coronado, the first Spanish governor of the region, was appointed in 1540. There were revolts, and at one time the Pueblos again gained control and for twelve years did their best to stamp out all evidences of Spanish conquest. They prohibited the use of the Spanish language, destroyed Spanish records, forbade the continuation of Spanish customs, and even prohibited the use of seeds brought in by the Spanish. Ultimately the Spanish forces conquered, and to-day sixty per cent of the citizens of New Mexico are Spanish-speaking. So dominant is the Spanish tongue that even the work of the State Legislature must be carried on in Spanish or translated into that language.

The Coming of Americans

The first American known to enter New Mexico was a peddler who reached Santa Fe in 1804. The next

year a hunter, trapper, and trader, named James Pursly, entered the region from Colorado. Seven years later, in 1812, the now famous Santa Fe Trail was opened from Saint Louis. An important overland trade sprang up, although it was not until 1880 that the Santa Fe Railroad completed its line into Santa Fe. In 1821 the control of Spain over New Mexico ceased and the region became a province of Mexico. In 1826 Kit Carson came to New Mexico, and for forty-two years that region furnished the background for his various exploits. In 1846 General S. W. Kearney, marching westward from Fort Leavenworth, Kansas, entered Santa Fe, raised the American flag, and declared New Mexico a part of the United States. Not a shot was fired nor a drop of blood spilled. Two years later the transfer of this territory was ratified in the treaty of Guadalupe Hidalgo completed with Mexico. In 1863 Arizona was set off from New Mexico and in 1912 President Taft published the declaration making New Mexico a State of the Union. In size New Mexico is ninety-eight times as large as Rhode Island, or larger than what was the United Kingdom of Great Britain and Ireland.

Several factors have combined to hold back the development of New Mexico: isolation, growing out of the long delay in building railroads into the State, lack of rainfall in certain parts, and difficulty in securing satisfactory titles to real estate on account of old Spanish land-grant titles whose validity was guaranteed by our treaty with Mexico—these have all

played their part. Railroads have now been built; irrigation is being developed, and adequate legislation has solved the real-estate tangle. New Mexico is endowed with remarkable natural beauty, large mineral wealth, and important agricultural and herding possibilities.

Religion

From early in the sixteenth century up until 1850 the Roman Catholic Church had little or no competition in New Mexico. It had, therefore, an opportunity to become thoroughly intrenched in the life of the people with Santa Fe as its headquarters. The fruitage has been ignorance and very dense superstition; the latter expresses itself in many ways, but perhaps most clearly in the numerous bands of Penitentes with their secret meetings and annual flagellations, the former in a proportion of illiteracy greater than among any other large group of white people in the United States.

In order to understand the situation in New Mexico one must know something about Santa Fe, a unique and in many respects the most interesting place in the United States. The Roman Catholic Church early established itself here. When the Pilgrims landed at Plymouth Rock, Santa Fe was already administering eleven mission churches among the Indians. From this center gray-robed Franciscan Friars went out for hundreds of miles to "convert the heathen." The city was founded by the Spaniards upon the ruins of a

civilization which reached back for thousands of years. Since its founding it has been successively under Spanish, Indian, Spanish, Mexican, and American dominion. In 1862 it was for a week in the hands of the Confederates.

For more than three centuries Santa Fe has retained its Spanish and Roman Catholic character. It is not only the capital of New Mexico but is also the seat of an archepiscopal see of the Roman Catholic Church. The great religious festival of the year is DeVargas Day, in early September, when the representatives of the church are out in force and when imposing parades and ceremonies are held. This celebration has been an annual affair for more than two centuries.

There are several small Protestant churches in Santa Fe, but they minister only to the American element in the population. Repeated attempts to establish Protestant work for the Spanish-speaking group have met with failure. There is at present no work of this sort in Santa Fe. The Presbyterian Church maintains a mission school in the city for Spanish-speaking girls, but it is attended chiefly by girls from the inland Spanish-speaking communities in New Mexico and not from Santa Fe.

The Plaza Settlements

Spreading out in all directions from Santa Fe are to be found the plaza towns of New Mexico. It is doubtless these rural settlements, tucked away in the hills, that have given to New Mexico the title of the

"Holy Land of America," for here, as nowhere else in the United States, we have a land which reminds us of the Holy Land of Bible tradition. Here the sickle is still in use, and the ox and the goat may be seen treading out the grain. The shepherd still lives with his sheep, and the rugged mountainsides with their clusters of gray adobe houses remind one of similar scenes in Palestine. Bricks are still made of mud and straw; corn is ground between two stones; and beds are rolled up and taken along on a journey.

There are few more picturesque sights than a New Mexico plaza town nestling in a narrow valley between the hills, particularly in the fall when the flat-roofed adobe houses are set off with countless strings of peppers hanging from the eaves for the sun to dry.

The story of one such place visited by the writer may help us to understand many others. It was founded by a Mexican, who, with his wife, had moved back into the mountains more than half a century ago. For three years this couple lived in a cave in the rocks. They raised a large family and the sons and daughters have married, and others have come in until there is quite a setlement. The community, however, is pretty well cut off from the outside world. The groceries and all similar supplies for this town are hauled in a distance of fifty-five miles over rough mountain roads. It is thirty-six miles to the nearest telephone and farther than that to a doctor. A trip to the store for a spool of thread involves one hundred and ten miles of travel behind a New Mexico mule or horse.

It is not surprising that, under these conditions, these American citizens of several generations still speak the Spanish language, that ignorance prevails, and that the Penitente organization has a strong hold upon the community.

Beginnings of Protestant Work

Protestant missionaries entered New Mexico about 1850. The Methodist Episcopal Church shared in this early work which was beset with difficulties. The first Methodist missionary to this territory was the Rev. E. G. Nicholson, who arrived in Santa Fe in 1850 and preached his first sermon from the text, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified."

The Rev. Amrosio Gonzales is said to have been the first convert to Protestantism among the Mexican people. His conversion occurred in 1853 and he became the first Spanish-speaking Methodist preacher in New Mexico. (Incidentally, his grandson is at present a successful preacher of the church among his own people in California.)

Progress was slow in those early days, but the heroic labors and sacrifices of the missionaries did break down prejudice and pave the way for better things later on. There was real danger, however, and one

missionary was killed on the field. Others were threatened with personal violence.

The Coming of Doctor Harwood

About fifty years ago the Rev. Thomas Harwood entered New Mexico and for more than forty years the story of Methodist work in the State was closely associated with his name. When he arrived public roads and bridges were almost unknown; no public-school buildings could be found; there was hardly an American plow or wagon in the entire region; scarcely one family in a thousand possessed a Bible; there were almost no other books in the territory; and three quarters of the people over ten years of age could neither read nor write. During his years of service in New Mexico Doctor Harwood dedicated sixty-six churches, chapels and schools, and saw many Spanish-speaking Americans won to Jesus Christ. He had a rare combination of talents. Positions were offered him by the United States government, but he stayed faithful to his chosen task.

Doctor Harwood's field was not altogether well defined when he first undertook the work in New Mexico. He asked of Father Dyer, the presiding elder, where he was to work and what he was to do.

"The first thing for you to do is to secure a horse, for your circuit will be large," was the reply.

A man standing near by and hearing the remark said, "I have plenty of ponies and will loan Brother Harwood one; he can have his pick of a dozen or

more, and he may use the pony as long as he wants to." The pony was brought out.

"Now, if you had a bridle and saddle, you would be ready for your work, wouldn't you?" said the presiding elder. At this one man volunteered to furnish the saddle and another man the bridle, and so, almost quicker than it takes to tell the story, the new missionary was fitted out for his field.

"Now get your pony shod," was the instruction, "then start northward by the way of Fort Union, Ocate, Elizabethtown, Cimmaron, Vermejo, and Red River until you meet a Methodist preacher coming this way. Then come back on some other road and rest up a little; thence go south until you meet another Methodist preacher coming this way; thence home again and rest a little; thence westward and eastward until you meet other Methodist preachers coming this way. All this will be your work."

It did not take the new missionary long to discover that he had a large field. Taking the pony to a blacksmith shop, he met a very talkative blacksmith, who admitted that he was the son of a Methodist class leader, although he had come out to the wild country of New Mexico and had become what he called a "tough case." He had been drinking freely, but when Mr. Harwood offered to pay for shoeing the pony, he said, "O no! I know I am a hard case, but not hard enough to charge a Methodist preacher anything for shoeing his horse."

The first Sunday school ever organized in New

Mexico, so far as the records reveal, was organized by Doctor Harwood, and the place of meeting was an adobe, dirt-floor, flat-roof hen house. Here, with Mrs. Harwood's help, a day school also was opened which soon had about thirty pupils. The Sunday school had about the same number of members, made up of Americans and Mexicans.

There were many discouragements in these early days. On one trip Doctor Harwood fell in with a man who was an inveterate talker. He found fault with the churches and with the government for having so long neglected New Mexico. He said that the government had never given them a school, nor aided them in any way; neither had the churches.

"Now," said he, "the Methodist Church has sent you here as a missionary who cannot speak a word of Spanish; and even if you could, it would do the Mexican people no good, for they are Roman Catholics and you can never make anything more of them. You might as well go down and preach to those telegraph poles." Even this fault-finder Doctor Harwood's personality won, however, and he had in him always an admirer and a strong friend.

Some of the trips which Doctor Harwood took in those early days with his pony were long and tedious, involving weeks and even months of travel and covering many hundreds of miles. The fact that he did not know Spanish was a genuine handicap, as he could not even inquire the way while on the road. On one occasion he was obliged to turn back and spend

the night at the place from which he had started in the morning simply because he could not understand the people and they could not understand him. He then resolved to master some Spanish at least, and after supper by a blazing fireplace he received his first lesson. His host could talk Spanish, but he could not write it; he had learned it from the people. The thing which Doctor Harwood wanted most of all to say in Spanish was, "Is this the road to Elizabethtown?" And so the lesson proceeded somewhat as follows:

Doctor Harwood said "is," and his host said "es." This Doctor Harwood wrote down. Doctor Harwood then said "this," and his host said "este." Doctor Harwood said "road," and his teacher said "camino." Doctor Harwood said "to," and the host said "á." Doctor Harwood said "Elizabethtown," and the response was the same. Then Doctor Harwood read the result of his first lesson, "Es este el camino á Elizabethtown?"

The next morning Doctor Harwood started out quite elated over the fact that he could speak Spanish, and he proceeded to ask every person that he met, "Es este el camino á Elizabethtown?" He had not gone very far, however, before he overtook a man on foot, and with all the ardor of a boy trying a new toy he paused and said, "Es este el camino á Elizabethtown?"

The man turned, looked full at Doctor Harwood and replied, "Lawd, man, you'll have to talk English

to me. I doesn't understand de language of dis country." He was a colored soldier.

Thus traveling, talking, preaching, and working, Doctor Harwood gradually became the friend of the people of New Mexico. He slept in their homes and they came to know him and he to know and to understand them. The fine chain of Mexican churches and missions, the Harwood Boys' School at Albuquerque, New Mexico, and the Harwood School for Girls in the same city are a few of the monuments to the self-sacrificing efforts of this courageous man and his efficient and unselfish wife.

Present Status of the Work

The Spanish language work of New Mexico and a large part of Arizona has for some time been organized as the Spanish District of the New Mexico Conference. It is now proposed that it shall be organized as a mission. It includes eighteen appointments with a total membership of about one thousand and a Sunday-school enrollment considerably larger than that. The work is primarily with native-born American citizens. At certain points—particularly in Arizona—many Mexican immigrants are also being reached. At Douglas, Arizona, the work of this character has been notably successful and suitable church and parsonage for the carrying on of the work were provided a few years ago. Another excellent church has been erected at Tucson, Arizona. A new and much-needed building is being provided at Albuquerque. Other

advances have been made in the work in recent years. There is little that is spectacular about it, but it is ministering to a neglected and very needy folk.

Schools

The Harwood Boys' School, organized at Albuquerque, under another name, by Dr. Thomas Harwood in 1889, is rendering a fine service to needy Spanish-speaking boys. A similar school is conducted for girls by the Woman's Home Missionary Society of the Methodist Episcopal Church. The Congregational and Presbyterian Churches also maintain schools in Albuquerque. The Woman's Home Missionary Society has another school for girls at Tucson, Arizona, and at El Paso, Texas, maintains a neighborhood house with numerous educational features included in the program. Altogether, forty home mission schools for Spanish-speaking youth are maintained in the four States of Texas, New Mexico, Arizona, and California.

Unmet Needs

In New Mexico and Arizona there are many Spanish-speaking communities where no organized religious work either Catholic or Protestant of any sort is being carried on. In other States throughout the West the Spanish-speaking groups employed in the sugar-beet areas, in the mines, and along the railroads are largely neglected. They represent one of the unmet challenges of the Christian churches. The welfare of these individuals and of the commonwealths in which they

live will be greatly affected by what we do or do not do for these laborers and their growing families. This same situation is to be found in various Eastern States, where groups of Mexicans are now settling.

Other Groups

Besides the Mexicans we have a good many groups of Spanish-speaking folk in this country. These people come from South America, Cuba, Porto Rico, Spain, the Philippine Islands and other Spanish-speaking countries. The Methodist Church is reaching such groups in a variety of ways in New York City, Brooklyn, San Francisco, Seattle, Los Angeles, and elsewhere. In many places such groups are still unnoted and unreached.

The story of the casual way in which such a work was inaugurated at the Metropolitan Temple in New York City is interesting in itself and suggests how ignorant we often are of the needs which are at our very doors. We include the record here in the words of one of the workers.

"A Little Child Shall Lead Them"

"Miguelina Rodriguez was puzzled. She was only ten and she found a good many things in life to puzzle her. But this was something unusual, for it had to do with mother. For several days mother had seemed worried, and Miguelina had wondered why. Now she had found out, she was more puzzled than before, for mother was homesick. Last night she had

heard her praying for a Methodist church, where she could worship in her own language. Some things Miguelina could do, but she couldn't conduct a Spanish service for her mother, and she didn't think Miss Rentsch could, and she didn't believe Mr. Conard or Doctor Pickard could, either. But she wasn't going to let the thing go. She would ask her Sunday-school teacher.

"So it came about one Sunday a very little girl, with very black hair, and big black eyes, looked up at her teacher and told her the story of her mother. And because these folks at the Metropolitan Temple, New York City, had faith in God, and believed that he did not send opportunities without the possibility of meeting them, they said to Miguelina, 'Next Sunday bring your mother. There will be a service in Spanish for her.'

"Next Sunday there was a service in Spanish. The wife of a Mexican Methodist pastor had come to see her daughter graduated from Columbia University, and she was leader and interpreter. Miguelina's mother was there, and Miguelina sat on the front seat and swung her legs and was happy. The service had just been dismissed when two men arrived, Pedro Mirabile and Juan Giminez, the one a former superintendent of a Sunday school on the East Side, the other formerly a president of an Epworth League in Porto Rico. They came to investigate the possibility of establishing a mission in the vicinity of the Spanish Consulate, around which their people naturally colonize.

"It seemed like God's leadership. Arrangements were quickly made for a service the following Sunday at which Mr. Gimenez would preach. That was the beginning. Since last December, the Spanish membership of Metropolitan Temple has grown to fifty-eight, and it is increasing each week. The adherents total more than eighty. Mr. Gimenez, who has been licensed as a local preacher, is giving his full time to the work, studying hard, preaching well, and giving his people careful pastoral care. Mr. Mirabile has been made a class leader for the group and has been a valuable aid in organizing the work, advising and acting as interpreter. Both men are members of the official board.

"In addition to the service of worship on Sundays, a good Sunday school of twenty-nine members has been organized for adults who do not understand English. It meets at the same time as the regular school, and is conducted as one of its departments with separate assembly, songs, and teaching in Spanish, preceding their mid-week prayer service.

"The English-speaking congregation and the officials of Metropolitan Temple support this branch of their work. All joined recently in a church dinner given in honor of the 172 new members without regard to nationality. The pastor, Dr. George E. Pickard, with the help of an interpreter, administers the sacrament every month, conducts their funerals and weddings, and receives them into the church.

"A large proportion of these people are from Porto

Rico, some also from Mexico, Cuba, South America, and Spain. Their language difficulties and different customs make an extensive program of service imperative. The Temple has secured hospital treatment and trips to the country for a number who have suffered from change of climate and the conditions of their life. Daily they come for legal and financial advice, for help in securing employment and for friendship in time of sickness and discouragement. And Miguelina, little Miguelina, comes and goes, happy now, but scarcely realizing how much she had to do with it all."

Porto Rico

Porto Rico, although under the American flag, is a land of the Spanish language. For more than four hundred years it was under the rule of Spain. Under this tutelage illiteracy and immorality prevailed. The Roman Catholic Church dominated the religious life of the island and provided the only interpretation of Christianity with which the islanders were familiar. The Catholic Church, however, gave most of its attention to the cities and larger centers of population, although only one fifth of the people of the island lived in those centers. For the most part the rural Porto Rican has been very poor economically and very much neglected religiously. It is said that there are a quarter of a million barefoot people living in the poorer sections of the island who have hardly enough for their immediate needs.

When Porto Rico came under American control it was the common feeling that Protestant missionary work was as much needed here as in South America or Mexico. The government established public schools, but it was left to the Protestant churches to provide the greatly needed training in religion and morals. Not all has been done that might have been done, but the work has not been without its very direct results. One evidence is seen in the fact that, by popular suffrage, Porto Rico abolished the liquor traffic before the adoption of the constitutional amendment here at home and that that remarkable achievement is directly traceable to the influence of Protestant Christianity on the island.

By interdenominational agreement the fields in Porto Rico have been so arranged as to void overlapping of effort. The field assigned to the Methodist Episcopal Church is a belt reaching entirely across the island from north to south and including about one-third of the population of the island. In this territory we are at work at many points, but we have little or no property worthy of the name. The old type of church, consisting of shacks made of bark and thatched with grass or leaves, still prevails. In the city of San Juan, however, a new and worthy building has recently been completed.

We have not yet been able to measure up to our responsibilities or to meet the needs in this territory assigned to us in Porto Rico. We have, however, laid the foundation for large future achievements.

Santo Domingo

Our work in Santo Domingo has been undertaken jointly with the Presbyterian Church, U. S. A., the United Brethren Church, and the Disciples of Christ. The main responsibility is borne by the home mission boards of the Presbyterian and Methodist Episcopal Churches. Work was begun in 1920. Property was purchased in the capital city of Santo Domingo and other property rented. We have a small hospital and are doing a substantial dispensary work. Evangelistic work is also carried on and a regular society has been organized in the capital city, also at two other points. We have a staff of two American missionaries, three American nurses, and three Spanish preachers, born and raised in Porto Rico. A beginning has been made in educational work. Our very success here in this new work is our embarrassment, for we are not able to measure up to the needs. We are attempting to build firm foundation rather than to spread out too much.

French Work

The first missionary ever commissioned by the Missionary Society more than one hundred years ago went out to work among the French in Louisiana. We are still carrying on French work in Louisiana; in New England, particularly at Manchester, New Hampshire; and at several points in Illinois, with Chicago as the center. This work also reaches out to Indiana and

Iowa. The Chicago church, which, though small, is self-supporting, is rendering a most important service in getting in touch with recently arrived French-speaking residents and, in due time, passing them on to American congregations. In New England, the French work is largely among French Canadians, of whom there are 848,309 in this country, 287,000 being in Massachusetts alone.

Reaching the Portuguese

It was a Portuguese boy in Provincetown, Massachusetts, who when asked to help in the last Liberty Loan said, "Sure, we'll finish the job." And then a famous artist brought the smile and the words of that New England Portuguese lad to the attention of one hundred millions of Americans. Whatever America may do to that boy in the days to come, it must at least record that a Portuguese youth "helped win the war."

The Whaling Industry

New Bedford, Massachusetts, fitted out her first whaling vessel in 1755. Gradually the city became the greatest whaling port in the world. With the beginning of arctic whaling in 1848 there was a rapid increase in whaling until in 1857 the number of whaling ships registered in New Bedford totaled three hundred and twenty-nine. For many years whale oil was the chief oil used for illuminating purposes. With the coming of the Civil War, the discovery of petroleum fields in Pennsylvania, and the later development

of substitutes for whalebone, the whaling industry declined. It left behind it, however, one significant contribution to our national life, namely, an important Portuguese colony in New England which has been steadily increasing in numbers and extending its limits.

To-day Providence, Rhode Island, is the chief port of entry for Portuguese into the United States. One fifth of the population of New Bedford is Portuguese, a similar proportion of Portuguese is to be found in Fall River and in many smaller places, especially in southeastern Massachusetts, the Portuguese element is relatively much greater. These people are engaged in almost every kind of work from that of tending cotton looms and working in bleacheries to the digging of oysters, clams, and scallops and the gathering of cranberries. Many work as longshoremen and dock hands. Others are engaged in agriculture. There are a few who are in the professions, and the real estate owned by Portuguese in New England amounts to a large total.

Protestant Churches at Work

It is only within recent decades that the Protestant churches have undertaken to minister to these neglected New England Portuguese. At present the Baptist, Congregational and Methodist Episcopal Churches are all sharing in the work among these people. The Methodist Episcopal Church began its work in New Bedford, in 1890. Soon after this the Rev. George B. Ninde came to take charge of the work and some

years later a church building was erected. This organization is said to have been the first organized Portuguese Methodist Episcopal Church in the world. The Centenary has now made it possible to erect a gymnasium near the church and to enlarge the program of community service. Another property has been purchased and this is being used as a dormitory for young men. There are at this writing seventy-five members in the church and generous contributions are made toward the general benevolences and for self-support. About twenty American churches have received members who formerly belonged here. A vacation Bible school held for six weeks here recently had an enrollment of more than one hundred.

Drawing the Color Line

In New Bedford, as elsewhere among the Portuguese, the color line is drawn, and it is not feasible to gather both the "white" and the "black" Portuguese into the same congregation. The Methodist work in New Bedford has been largely among the "black" or Cape Verde Portuguese, sometimes known as "Bravas." The work is also being extended to the white Portuguese. This is made possible by the holding of services in another part of the city.

At East Wareham there is another Portuguese Methodist Church organization and a neat church building. The pastor was himself an immigrant to this country. He came from a whaling family and as a young man worked on a whaling vessel. One

brother, captain of a whaling vessel, was killed by a whale and another was drowned while engaged in whaling. He finally gave up whaling and took a job on a lightship. He was converted by a fellow countryman, who in turn had been converted through the efforts of Christian people in Massachusetts. For some years now he has been preaching to his own people.

Evangelistic Work

Throughout the many Portuguese towns of southeastern Massachusetts and Rhode Island a Methodist evangelist travels, doing outdoor preaching and holding services in various communities as opportunity offers. In at least a half a dozen of these places work could be started at once if resources were available to make such a procedure possible.

In East Cambridge a separate Portuguese congregation is maintained. A Bible school for Portuguese young men is also held on Saturday evenings and classes in English are provided. Each Sunday evening the pastor goes to Plymouth, the land of the Pilgrims, and there preaches to an eager congregation in the Portuguese language. These people are desirous of building a church of their own, and only wait assurance that the church at large will be able to help them in supplying leadership for the work. At present they meet on the seashore in summer or in a small rented building without heating facilities. During the winter months they meet in private homes. This is

but one of several Portuguese communities in which a more aggressive program should be undertaken at once. At the Church of All Nations in Boston a special Portuguese work is carried on and the *Aurora,* a Methodist publication for the Portuguese, is published.

The Field but Partly Worked

Curiously enough, the second largest group of Portuguese in the United States is in California. Here also the Methodist Episcopal Church is at work at several points, while in Illinois, in the third and only other important Portuguese settlement in the United States, the Presbyterian Church leads in the work. When the efforts of all churches are summed up, however, the total of work is a small one and we can hardly be persuaded that our Portuguese young people are having their fair chance at the sort of religious training which should be made available for every American child.

MEMBERS OF THE PACIFIC JAPANESE MISSION IN CONFERENCE

Practically all of these Japanese pastors have had both college and theological seminary training.

ADULT AND ELEMENTARY CHINESE SUNDAY SCHOOLS,
CHURCH OF ALL NATIONS, NEW YORK CITY

CHAPTER V

FROM THE EAST

"And last—the most important of all—be true, be loyal, be faithful to the land of lands, 'My own United States.' "

The words are those of a Japanese young man, born in the United States and serving in the American army, to a Japanese friend also born in this country, and about to set out for camp. They were not spoken for effect. The writer did not expect them to reach any eyes but those of his friend. They were the sincere expression of the natural attitude of a native-born American citizen. Incidentally, both of these young men were members of a Methodist Sunday school in a Japanese church on the Pacific Coast.

Japanese in the United States

According to the 1920 Census, there are in the United States 111,010 Japanese. Reduced to other terms, that means that approximately one person in every thousand of our population is of Japanese origin. If the Japanese were evenly distributed throughout the country, we would hardly know that we had any here at all. They are not so distributed. More than 100,000 of them are in our far Western States, and

more than two thirds of the total (71,052) are to be found in the State of California. Washington has 17,387 and Oregon 4,151. No other State in the Union has so many as 3,000 Japanese. East of the Mississippi River no State has even 1,000, except New York State, which has a total of 2,686. In speaking of the Japanese in the United States our attention will, therefore, of necessity, be chiefly upon our far Western States, and principally upon California.

History of Japanese Immigration

In 1866 seven Japanese entered this country. That was the first record of Japanese immigration made in the reports of the immigration authorities. For the next twenty years there was no material increase in Japanese immigration. In 1884 Congress adopted the Chinese exclusion law. The large land owners of California, thus deprived of their Chinese farm hands, began to offer inducements to Japanese immigrants. The number of arriving Japanese grew until in 1899 it numbered 2,844. About this time Hawaii was annexed to the United States and from 1900 onward Japanese immigration to the Hawaiian Islands was included in the total. From 1902 to 1907 an average of a little more than 6,000 Japanese found their way into the United States each year, and something over 10,000 entered Hawaii annually. Many of those who came first to Hawaii eventually found their way into continental United States. The so-called "Gentlemen's Agreement" was in reality directed against

Japanese migration from Hawaii to Continental United States.

The Gentlemen's Agreement

The "Gentlemen's Agreement," entered into in 1907, is not a formal treaty. It was entered into by the exchange of informal notes between the Japanese and United States governments. In brief it provides:

First: Japan, of her own accord, will refrain from issuing passports to Japanese laborers desiring to enter territories contiguous to continental United States, such as Mexico or Canada.

Second: Japan will recognize the right of the United States to refuse the admission to continental United States of Japanese of the laboring class whose passports do not include continental United States.

Third: Japan will issue passports to continental United States only for Japanese of the following classes: (1) Nonlaborers, such as travelers, business men, financiers, etc. (2) Japanese, whether laborer or nonlaborer, who have already become domiciled in continental United States. (3) Parents, wives, or children of Japanese who have become domiciled in continental United States. (4) Japanese who have acquired farming interests in continental United States and who wish to return there to take active control of those interests.

The United States had no intention of applying this agreement to Hawaii, where Japanese labor was needed on the sugar plantations. Japan, on her own ini-

tiative, did, however, extend the application of the agreement to Hawaii.

When this "Agreement" got into operation it sharply reduced the number of arrivals, so that for the four years from 1909 to 1912 the number of Japanese departures actually exceeded the number of arrivals. Since that time there has been a gradual increase in the number of arrivals, due quite largely to the development of our commercial relations with Japan involving the travel of many merchants and others. The World War made it necessary for Japanese officials and business men en route for Europe to pass through the United States. They were, therefore, counted when they arrived, first at a Pacific port, and again on their return through an Atlantic port. The number of Japanese students has also increased.

Between 1910 and 1920 the total number of Japanese in continental United States increased 39,000 or a yearly average of less than 4,000. This includes the increase by births in this country as well as by immigration.

Picture Brides

During the eight years from 1912 to 1919 there arrived at the port of San Francisco 5,070 so-called "picture brides." Doubtless some also arrived at other ports. The practice of granting passports to "picture brides" has now been discontinued. Much notoriety has been given this practice. It, however, is in accord with the Japanese custom of having marriages

arranged by the families concerned, and such marriages were recognized as valid both by the Japanese and American governments. In many cases there was not even an exchange of photographs, as frequently the prospective bride and bridegroom were born in the same village and had known each other since childhood.

Japanese Farmers

Relative to the place of the Japanese in agriculture a bulletin published by the California Farmers Co-operative Association contains the following paragraphs:

"With regard to the Japanese farmers in California a few points must be emphasized. In the first place, it is not true that they employ exclusively their own countrymen as farm hands. In recent years many of them have been employing Caucasian laborers as well as Japanese. The surprising fact is that wages of Japanese farm laborers are higher than those paid their Caucasian fellows. As a rule, Japanese are paid $4.50 to $5 per day without board, while Caucasian laborers receive $3.50 to $4. The difference is mainly due to the fact that in certain kinds of farm work the Japanese are more efficient. Where work does not call for the skill and efficiency peculiar to the Japanese, the Japanese farmers prefer to employ Caucasian laborers whose wages are less. Where Caucasians and Japanese are employed on the same farm their mutual relations are, without exception,

friendly. Not only do they work together in a spirit of cooperation, but they eat the same food at the same table.

"Since the enactment of the Alien Land Law, native-born Japanese have acquired some land, but the acreage controlled or cultivated by the Japanese are far from so extensive as has been commonly imagined.

"In most cases the Japanese take up lands avoided by other farmers as worthless or unprofitable. When the Japanese, by dint of their industry, intelligence, and efficiency, prove the worth of such lands, the value and price of adjoining lands increases phenomenally. This has been the case at Livingston, Fresno, Florin and in Butte County. As an American writer puts it:

"The most striking feature of Japanese farming in California has been this development of successful orchards, vineyards, or gardens on land that was either completely out of use or else employed for far less profitable purposes. Ignorant of the facts of the case, we have been inclined to believe in California that Japanese farmers have merely taken over lands and farms of American farmers and continued the business as they found it. The slightest study, however, shows this conclusion to be a complete error.

"The Japanese farmer in California has always been a great developer and improver. Where he has taken over lands that were in use before his time he has almost always, if not always, put them to a far higher use and made them more valuable than they

were before. But with a great proportion of the lands he now farms he has developed them out of nothing, or next to nothing.

"Take, for instance, the case of Florin. In this district the soil is a shallow bedrock, abounding in sloughs. The land has to be irrigated by means of artesian water conducted through ditches. Because of the great amount of money and labor required in the boring of wells and the leveling of land for irrigation, there was but little inducement for the American farmer. Before the advent of Japanese the country was poor, its output of fruits being extremely meager. The vast fields had been sowed to grain, but the fertility of the soil was found so limited that each succeeding year decreased the yield until the grain industry was no longer profitable. At last the land was permitted to lie idle; but when the Japanese came in its owners saw a chance to turn it into a profit, offering it to them on yearly payments for a price they never would have gotten from any other investor. In a year's time the barren fields were changed into attractive berry gardens. With their usual foresight, the Japanese plant grape-vines along with strawberries, so that when the three-years' life of the strawberry ceases a productive vineyard takes its place. Their vines are robust and their berry plants luxuriant, and in comparison with them, those raised by other farmers look sadly neglected. The Japanese spare no pains in their efforts to improve the quality of their produce, knowing that the best quality brings the highest price. And

to-day Florin boasts of shipping $150,000 worth of strawberries annually.

"Another striking example of Japanese pioneering is seen in the development of Livingston in Fresno County. When the Japanese first appeared here some twelve years ago they found the soil nothing but shifting sand, blown by desert winds that sucked up and whirled away every vestige of moisture, its bare surface scorched by a fierce sun. There were no shade trees, no sanitation, no schools, no churches. There was nothing to make life worth living; in fact, life there was believed impossible.

"An American colony had been planted at Livingston twelve years before, but after a brief struggle with hostile conditions had vanished. It simply 'blew away,' its distant neighbors said. These Japanese were laughed at when they announced that they would settle at Livingston. Their own people laughed at them. They were told that they too would be blown away by the fierce winds that whirled over the hot sands. But the Japanese were undaunted, and by dint of perseverance and assiduity have succeeded in converting the desert into smiling gardens and flourishing orchards. As a result of this transformation, the neighboring sand fields, which were once regarded as worthless, have suddenly enhanced its value and price.

"In the phenomenal development of the rice industry in Butte, Colusa, Yuba, and Sutter counties, we find another happy example of Japanese pioneering. Here the soil is not charged with alkali, but is packed

so hard that few Americans ever thought of raising anything on it. Yet in this apparently forbidding country the Japanese saw an opportunity for profitable rice culture. Although the Japanese was not the first to try rice culture in this district, it was he who made the industry a commercial success. While American pioneers wavered and abandoned the enterprise, the Japanese stuck to the job and outlived the failures and disasters which had to be faced in the early stage of the venture. When the Japanese had demonstrated that the rice industry could be made profitable, American farmers followed their example, profiting themselves by the costly experiments and disastrous failures of their Japanese forerunners. To-day there are at least 140,000 acres of land devoted to rice culture, of which the Japanese farmers, after years of pioneering, operate only some 16,000 acres.

"Again, look at the delta region of the Sacramento Valley. This district is damp and often inundated, and was long regarded as unhealthy, and shunned by Caucasian farmers. It was the Japanese who opened this country for profitable farming. He worked on unsanitary lands on the lower reaches of the Sacramento and San Joaquin Rivers, and has made them rich with potatoes, onions, beans, and fruits.

Japanese Farmers not Competitors of Americans

"It has been contended that Japanese farmers compete with Caucasian farmers. But a careful examination of the agricultural statistics of California reveals

the fact that the Japanese have followed certain lines of farming which are usually avoided by Caucasian farmers. The following table supports this statement:

Product	*Acreage by Japanese*	*Total Acreage by All*	*Per Cent of Japanese to Total Acreage*
Berries	5,968	6,500	91.8
Celery	3,568	4,000	89.2
Asparagus	9,927	12,000	82.7
Seeds	15,847	20,000	79.2
Onions	9,251	12,112	76.3
Tomatoes	10,616	16,000	66.3
Cantaloupes	9,581	15,000	63.8
Sugar Beets	51,604	102,949	50.1
Green Vegetables	17,852	75,000	23.8
Potatoes	18,830	90,175	20.8
Hops	1,260	8,000	15.7
Grapes	47,439	360,000	13.1
Beans	77,107	592,000	13
Rice	16,640	106,220	10
Cotton	18,000	179,860	10
Corn	7,845	85,000	9.2
Fruits and Nuts	29,210	715,000	4
Hay and Grain	15,753	2,200,000	0

"As is evident from this table, the Japanese have taken up the kinds of farming shunned by other farmers, such as berry, celery, and asparagus culture, requiring stooping posture on the part of workers."

Just as this book is being prepared for press the Supreme Court of the United States announces its decision that the California and Washington land laws forbidding Japanese farmers from owning land, leas-

ing it, or working it on a crop-sharing basis are constitutional. This decision is said to affect 30,000 Japanese in California alone. It may mean that many of the Japanese who have formerly been on the Pacific Coast will find their way to Eastern States.

Religious Work

Quite naturally many of the Japanese who have come to this country are Buddhists, and in every large city on the Pacific coast one or more Buddhist temples have been erected. Protestant churches have not been unmindful of their opportunities and responsibilities in this field, and a recent summary of the work shows 136 churches or missions among Japanese west of the Mississippi River. A total church membership of 5,390 is reported with church property valued at nearly a million dollars. In the number of places occupied, the number of paid workers, the number of church members, the value of property owned, the annual cost of the work, the support from Japanese, and the amount contributed by them for benevolences, the Methodist Episcopal Church leads all of the nearly twenty boards and agencies engaged in Japanese work in this territory.

Methodist Episcopal Work

The Methodist work was begun in San Francisco as early as 1877. It is now organized into the Pacific Japanese Mission of the Methodist Episcopal Church. The more than thirty points at which the church is at

work are grouped around six different centers. These are the San Francisco Bay region; the Sacramento Valley; the San Joaquin Valley; Southern California; Colorado and Western Nebraska, and the Pacific Northwest, including points in Washington and Oregon. The Mission owns $180,000 worth of property with a total indebtedness upon it of less than three thousand dollars. In loyalty and devotion to the work the membership and constituency of these mission churches is remarkable, and so far as pastoral leadership is concerned it would be hard to duplicate or excel it. Practically every man in the Mission is a college-trained man, and most of them have a professional training in addition to their college training.

The Japanese work has some more or less unique characteristics and it meets some peculiar obstacles. Unlike many immigrants to this country, the Japanese do not tend to form large compact colonies of their own, but, rather, to distribute themselves. In locating Japanese churches, therefore, it is often more important to have them near good rapid-transit facilities than in the midst of a Japanese residence section. We do not have the large congested single groups to call upon that we have in dealing with certain other races. Among obstacles the most serious of all are those which grow out of the so-called "race problem."

The "Race Problem"

As a matter of fact, the "race problem" is not a race problem in the usual sense of that term. Instead it

is essentially an economic problem. As immigrants it is generally conceded that the Japanese are quiet, peaceful, law-abiding, industrious and thrifty. They respond much quicker to "Americanization" than many other alien groups. If the Japanese in California were content to remain as farm laborers, their presence would probably be welcomed by the controlling element in most communities. They provide a most efficient labor supply. Because as a race the Japanese are short of stature they seem to be particularly adapted to what is known as "squat" or "stoop-and-pick" labor. The chief difficulty arises out of the fact that because of thrift and a somewhat different standard of living the Japanese laborer tends very soon to become an independent farmer. Even the laborer, however, has his difficulties. Only recently while the religious situation in certain counties in California was being studied, masked men visited the lodging places of nearly one hundred Japanese laborers, compelled them to pack, took them to the railroad station on trucks, placed them on a departing train, and warned them not to return. It was the height of the melon-picking season. It is of interest, and more or less amusing, to note that the business men and employers of the community involved vehemently denounced this action of the white laborers. On the other hand, when the Japanese laborer becomes able to lease a farm of his own, the anti-Japanese cry is raised in quite a different quarter. The white farm laborer does not object to working for a Japanese boss and he will not stand with

the white farm operator against the Japanese, when he can gain something by doing the opposite. With a similar lack of fraternal spirit, the white farmer will not employ white labor when it is to his advantage to employ Japanese labor. It is easy to see that the situation is quite complicated.

In Los Angeles

In Los Angeles the anti-Japanese movement recently raised serious difficulties in connection with an important project of the Pacific Japanese Mission. An appropriate site had been secured for the building of a church for the Japanese, the property being purchased with a full understanding of the use to which it was to be put. In spite of the pleadings of the resident bishop and others, the city council has, up to the time of this writing, refused permission for the erection of the building. The site for this church is in a section allotted by interdenominational agreement to the Methodist Episcopal Church and approved by three interdenominational agencies. There are four Buddhist organizations for Japanese in Los Angeles. One Buddhist temple has been erected in the city and another one is in process of building. It would seem to be most unfortunate that certain political leaders have found it possible to make political capital out of anti-Japanese propaganda. It is perhaps to the credit of California that the two outstanding leaders in this movement were recently retired from public office.

Among the Students

One of the encouraging parts of the work is that related to Japanese students. At the University of California there are eighty such students. There are also many Japanese students in other schools, such as the University of Southern California, the State University of Washington, and other universities and high schools in other Western States. The number of American-born students of this character is increasing. Many of these promising young Americans are being cared for by the church and are leading devoted Christian lives. In other places they are still neglected. Recently a remarkable young Japanese died. He was a student in the University of California and a member of the choir of the Oakland Japanese Church. He had grown up in the Methodist Sunday school in Oakland and members of his family were already Christians. Since his death others have become Christians and a deep spirit of consecration and devotion has grown out of his influence and the events following his death.

The Anglo-Japanese School

The story of the Japanese work on the Pacific Coast can never be told without including mention of the Anglo-Japanese school conducted by the Methodist Episcopal Church in San Francisco. The institution is unique. For twenty years the school has been in operation. During a recent year 282 students were

enrolled. Of these, 252 were men and 30 were women. In age the students range from 14 to 35 years. Many of them are evening-school pupils,—young people who work during the day and devote their evenings to study. Here in this school these Japanese young people find American friends; they learn the English language; they master academic subjects, and many of them come to know Jesus Christ. Surely, such a ministry is worth while for the sake of the bigger and broader brotherhood which will some day be realized.

An Evidence of Appreciation

Possibly no finer proof of the loyalty of the Japanese to the work is needed than the fact that, at the time of the San Francisco fire, when the superintendent of the Mission was unable to reach the church, Japanese members made their way, at considerable risk, to the church building, entered the church, secured valuable records, the picture of Bishop Harris, and the pulpit Bible and carefully buried them in the ground in the church yard. There they were found uninjured after the fire had passed.

In the East

The only organized Japanese Methodist Episcopal Church east of the Mississippi River is in New York City. The Board of Home Missions and Church Extension has helped this church to purchase a new home in the vicinity of Columbia University. The church ministers not only to a loyal following of Japanese re-

siding more or less permanently in New York but also to a considerable number of Japanese students attending Columbia University, Union Seminary, and other schools in New York. Extended dormitory space is provided and the employment of special workers to assist the pastor in this phase of the work makes possible a varied service. Through it, young Japanese, who have come to America as Buddhists, have been led to Jesus Christ, and others who had already become Christians in Japan have been kept from losing their religious ardor here.

Chinese

The number of Chinese in America is considerably less than the number of Japanese, and that number is steadily decreasing. In 1910 it was 71,531; in 1920 it was 61,639. We have made conditions so difficult for them that new immigration of Chinese is practically eliminated. Some students and business men are, however, still entering the country. Most of the Chinese in the United States come from Canton.

Chinese Work East of the Mississippi

East of the Mississippi River the Chinese Missions of the Methodist Episcopal Church take chiefly the form of Sunday schools. In Boston and vicinity there are three such schools ministering chiefly to Chinese young men employed in laundries, restaurants, and other lines of business. There is a similar school in Philadelphia and two schools in New York City—one

in Chinatown for Chinese children and one in the Church of All Nations for young men. Stories of remarkable conversions to Christianity have been common in connection with this work, and members of these Sunday schools have gone out to achieve genuine success. One Christian young man from a Boston school recently graduated from Boston University; several from New York have graduated from college or university, and one girl has written an extended history of Chinese agriculture which has been published by the United States Department of Agriculture. There are many stories worth recording. We can cite but two or three.

The Story of Moy Gum

Into a night school in New York City some years ago there came a very foreign-looking Chinese young man. He had a heavy black queue and he wore Chinese clothes and straw slippers. His name was Moy Gum. He had a little knowledge of English, and soon he passed through the primer and other reading books. Then followed arithmetic, geography, grammar, history and other subjects. But all the while Moy Gum was hearing about Jesus Christ and about the Christian God. After a time he began to feel that he ought to be a Christian. The very idea, however, met with the bitterest opposition on the part of Moy Gum's parents. Every argument and many threats were used to keep him from his decision. He faced persecution and ostracism and the threat of being disowned by his par-

ents. The struggle was intense and difficult, but Moy Gum decided to become a Christian. It is hard for us who pay less dear for such a decision to estimate the courage which it took for this youth, a stranger in a strange land, to come out boldly for Jesus Christ.

One of Moy Gum's first difficulties after becoming a Christian came when his fellow countrymen appeared for his contribution to the support of the Joss house. To make the contribution and say nothing was the easiest way out of the difficulty, but a new Christian conscience could not thus be satisfied. Boldly Moy Gum stood up among his people and said, "I am now a Christian and there is only one God. I can no longer give to this cause. If you need money for the sick or the needy come to me, but not for this."

Then the laughs and sneers of his countrymen broke upon him. "Oh, you're a Christian, are you? A Christian with a Chinese face!"

The jeering struck deep into the heart of Moy Gum, but he patiently assured his erstwhile friends that God had changed his heart and not his face, and he was not to be moved. At last the persecution wore off, and even Moy Gum's parents became reconciled to his new religion. One has since joined the mission and his four brothers have become Christians.

This change in attitude is typical of the change which the years have wrought in New York's Chinatown, for many parents originally much opposed to the work of the mission are now glad to have their boys and girls attend. They have come to see that

Christian young men and women are more reliable and get along better in every way than those who are not Christians.

Moy Gum himself is, after twenty years, not only faithful to his first vows, but he is one of the bulwarks of the mission. His business task is to manage a trading company, but his avocation is to serve as interpreter for the mission and to assist in every possible way in befriending his people, who often find themselves in most serious difficulties because of their lack of knowledge of the English language and of American laws and customs.

Two Boys and the War

During the World War two Chinese boys from this same Sunday school, Chin Wah and Ing Sin, were called into service. They stuck together throughout, living and fighting shoulder to shoulder. At one time a commanding officer sent one of the boys on a very dangerous errand. The companion, although warned of the danger, insisted on accompanying his friend. At last one night they lay in the trenches with an American named Harry to whom they had become greatly attached. Harry had occasion to move down the line a bit.

"Good-by," he said as he started. "You never can tell whether you will ever come back when you start out."

He moved a little into the darkness. A shell passed and then all was still.

"Harry, are you all right?" whispered one of his Chinese friends.

"All right," whispered Harry. Again shells passed and again went forth the whisper, "Harry, Harry, are you all right?"

But this time no answer came. Again and again the faint whisper went forth, but no reply. The terrible truth dawned as one friend turned to the other and said, "I think Harry come no more."

Frightened and in anguish, the two friends clung to each other and comforted themselves through the long night with this assurance, "Somewhere, far away in America, they are praying for us." The morning sun revealed half of Harry's body, but the rest was gone.

The two boys came through the war alive, and their teacher had the joy of sailing down the bay to meet them as they returned. Yes, they were nothing but laundrymen, but they were laundrymen who had come to know Jesus Christ, and who, before they went away to war, had had hanging over their place of business in the Bronx this sign, "Because the proprietors of this laundry desire to attend Christian church and Sunday school it will be closed on Sunday."

In the West

Methodist work for Chinese in the West is mostly in the State of California. It is organized into the Pacific Chinese Mission. There are nine charges, with work reaching about fourteen points and extending to

Reno, Nevada; Phoenix, Arizona, and Mexicali in Lower California. The largest work is in San Francisco, in the heart of "Chinatown." This Chinese colony had a population of 25,000 in 1890. A decade later this had been reduced to 10,000. The present Chinese population of the city is 7,744. San Francisco has been superseded by New York as the Chinese capital of the nation.

Within recent years the emphasis has, more and more, been placed upon work with young people, of whom there is a fine and promising group. There is a fine Sunday school, and the Chinese public school nearby enrolls 500 pupils. A daily kindergarten for the smaller children is conducted in the church.

A Case in Point

How thoroughly "Americanized" some of these Chinese youngsters become is well illustrated by the observations of a certain newspaper reporter as recorded in a Pacific Coast daily recently and clipped by the present writer.

"You may not believe that East can or should meet West. You may even oppose promiscuous commingling of types from Orient and Occident. This story, therefore, may shock you.

"Three boys of the irrepressible twelve-year old type were walking up Broadway Saturday morning. Viewed from the back they were as alike as peas in a pod. All had on the conventional knickers and the usual shoes with scuffed toes and unshined heels.

"But when they faced the observer there was between them all the difference of two hemispheres. Two of them were young Americans of German descent; the third emphatically owed his origin and the almond cast of his eyes to the country where gunpowder was invented.

"How do two little Americans and one small Chinese boy carry on a conversation? Does the diminutive Celestial say, 'Me allee samee little Melican bloy, ketchum samee sluit, samee hat, samee shoew'?

"Do the American boys answer, 'Aw, chase yourself, Chink: clothes ain't nothin'"?

"The chat of these youngsters will forever settle the international question. All were looking across the street at a theater sidewalk lithograph. One of them exclaimed, 'Say, Bill. Ain't that a whiz? That feller sure makes a hit with me for a whole drove of wild horses. I'll tell the world he's the kitten's claws. Let's go down and touch the old man for the price of the tickets.' The invitation was seconded and thirded on the run. But which of the three did the talking, do you think?

"Confidentially, it was the Chinese boy."

A Student's Problems

Not always, however, are relations so fraternal. The following paragraphs from a letter written by a Chinese student in America suggest some of the problems.

"The people here, as a whole, have a strong senti-

ment against Chinese, so it is rather hard for a young 'Chink' to make acquaintances in refined society. . . . I don't feel at home at all. The hearty welcome I get from church people makes me feel the more that I am among strangers; they greet me so much more warmly than they greet each other, it makes me feel that I am different. I have written the following prayer for myself:

"Almighty God, our heavenly Father, thou hast made the earth and the peoples thereon, white, yellow, red, or black, at thy will, and they are all good in thy sight. I beseech thee to comfort me when I feel like a stranger here; help me to endure persecutions and scorns; give me wisdom that I may understand that peoples of whatever complexion are all thy children and thou art their Father and Creator."

At Mexicali

One of the most interesting points at which the Methodist Church is at work among Chinese is at Mexicali in Lower California, just across the international boundary line from California. Thousands of Chinese are there engaged in the raising of cotton or related enterprises, in the rich Imperial Valley. They are not permitted to enter the United States, but as they live at the very border, it is relatively easy for the missionary at Calexico, across the line, to minister to them. A few years ago we built a comfortable church for this work. The church was recently destroyed when a fire swept the town. It was the second

best building which we had in the Pacific Chinese Mission. At this writing an attempt is being made to find funds for the erection of a new building there. Practically all of the Chinese in Mexicali are men and most of them young men. The work includes a six-day-a-week program of educational and religious nurture. More than a hundred young men have recently been baptized. Some have returned to China and others are bearing witness for Jesus Christ in China through the medium of the letters which they write home to their friends.

Foreign Mission Work

Our Chinese work in America bears fruit in China not only through the lives of Chinese returning to China but also through a mission in China supported by the Chinese on the Pacific Coast. A society was organized and incorporated in California several years ago for this work. It has a flourishing mission in Canton and several missions and preaching stations in the territory adjacent to Canton.

Future of the Work

While Chinese laborers are strictly excluded from the United States, it seems likely that there will continue to be a substantial group of Chinese here for many years to come. A plan for larger interdenominational cooperation in this work is being evolved so that America may continue to interpret Christianity in an effective manner to these people and help them

to translate Christian principles into the everyday life of their respective communities.

Hawaii

In thinking of the Oriental work of the church in United States territory we must not forget Hawaii, for it is in Hawaii that we meet the most complicated and perplexing situation of the sort with which we are called upon to deal. Of Hawaii and the work which the Methodist Episcopal Church is doing there, Doctor William H. Fry, the superintendent of the work, writes:

"In 1898 the Hawaiian Islands became a de facto territory of the United States. Not many years previous to this the old Hawaiian monarchy had been overthrown and a provisional government set up. Hawaii is the converging point for most of the great trans-Pacific steamship lines.

"The natural beauties of Hawaii beggar our best attempt in description. Its waving palm trees, its brilliant foliage, its created surf lines, are beautiful, but are only a few of its many matchless charms.

"Honolulu is in a class by itself—nothing like it in the world. It is the front door of our great Pacific Coast, the outpost of our Western civilization.

"Our splendid First Church in Honolulu is the center of Methodist activity for English-speaking people in this seaport city. The Woman's Home Missionary Society recently completed a commodious, handsome building known as their Susannah Wesley

Home. Its purpose is to provide a home of Christian influence for needy girls of all nationalities. Since the First Church is entirely self-supporting, the work of the Board of Home Missions and Church Extension lies directly with the Japanese, Koreans and Filipinos.

The Japanese

"The Japanese population of Hawaii practically equals that of all other races combined. The Japanese have been in Hawaii a long time, some having come as early as 1855. About forty years ago they began to come in large numbers. Nearly all the immigration of the early days was for the purpose of plantation labor, few women being included. If the church had been alive to its opportunity at the beginning, she would not have to grapple with the staggering problem of Buddhism confronting her in Hawaii at present, but nothing was done. For many years the population of Japanese in Hawaii increased by immigration only. Then there was adopted what came to be known as the picture-bride plan. No immigrant labor came after the 'Gentlemen's Agreement' was entered into by the United States and Japan, but large numbers of women continued to come as picture brides and the birth rate of Japanese in Hawaii increased very rapidly. Recently the Japanese government voluntarily abolished the picture-bride plan, so that if a Japanese wants a wife from Japan, he must necessarily go to Japan and marry her there before she will be permitted to accompany him to Hawaii.

"The Japanese are very efficient workmen. Not only do they furnish the bulk of all the labor on the sugar and pineapple plantations, but they are very successful competitors in all lines of industrial work in the towns and cities. Great areas of land have been reclaimed and made valuable for the raising of sugar cane and pineapple which would still be barren wastes were it not for the industry and skill of the Japanese.

"The work of evangelical Christianity among Japanese is divided between the Methodist Church and the Hawaiian Board (Congregational). By a comity agreement, the various plantations, towns, and districts outside of Honolulu are allocated to these respective denominations. Our church began work among the Japanese nine years before the Hawaiian Board did, but, because of a lack of mission funds, our Japanese work was turned over to the Hawaiian Board, and for a time we left the field. Japanese Methodists in Honolulu continued to conduct religious services as a Methodist congregation, though without a pastor for several years. This led to our return to the field where we have conducted work among Japanese to the present time. We are working now in Honolulu and throughout West Maui and the Island of Oahu, except on two plantations. There is urgent need of both men and money to occupy other important fields.

The Koreans

"About twenty-three years ago, the Koreans began coming to Hawaii in large numbers. It looked at

that time as though they would rival the Japanese in numbers. When the Japanese government, following the Russo-Japanese War, took over Korea, the Korean immigration to Hawaii was checked. Since then the Korean population of Hawaii has decreased. At the present time the Koreans in Hawaii number from 5,000 to 6,000. From the beginning the Methodist Church has cared for the Korean work and, with the exception of some independent work recently organized and carried on by the Koreans themselves, no other church is working with the Koreans in Hawaii. The Koreans are among the most spiritually-minded people in the world. All their social as well as their religious activities center about the church. Their patient fidelity to religious duties should be a rebuke to their more negligent American neighbors. The average pastor though handicapped by lack of training and equipment will fumble more souls into the Kingdom during a Conference year than his more highly favored ministerial colleagues of other races. Our Korean work covers the entire territory.

The Filipinos

"The Filipinos began to come to Hawaii in large numbers about twelve years ago. The Philippine Islands furnish outside labor supply for the Hawaiian sugar plantations at present. The Chinese Exclusion Act makes it impossible to get Chinese labor, and the 'Gentlemen's Agreement' with Japan makes it impossible to get Japanese labor, but as our government is

in control of the Philippine Islands, the way is clearly open to the coming of the Filipinos. Up to a year ago there were few Filipino wives accompanying the men who came to Hawaii. Among the more recent arrivals there is a much larger percentage of women and children. The Filipino is the most Americanized Oriental with whom we have to deal. Through many years of contact with the old Spanish Friars there has been laid a Christian foundation and a conception of Jesus Christ as the Saviour of men. The Filipino adopts our American ways in an incredibly short time. He is quick to learn, genial and likable, and responds very rapidly to our Christian appeal.

A Transient Population

"It is very difficult to build up a self-sustaining work among the type of people with whom we labor. For example, the Filipino usually comes to the Islands under an agreement with sugar planters to remain three years. At the end of the third year their passage is paid to their own country, should they care to return. This creates many difficulties for our mission pastors. To illustrate: I held a Quarterly Conference in one of our Filipino churches some time ago where one hundred and twenty-five members were reported. When I came back for the next Quarterly Conference there were but twenty-five members, and the pastor explained that his original membership had been built up from a group of men who had come to the plantation three years previously, and who, upon

the expiration of their contract, had returned to their native land; he was forced to begin with the incoming group to build up another membership. This was very discouraging for him, but the interesting phase of it to me was that we had sent back into the various districts and provinces of the Philippine Islands one hundred men who during their three years' stay in Hawaii had been led into fellowship with Christ and the activity of the church program, and had gone back among their associates of former days to tell the story of a Christian experience.

Child Life and Young People

"The most impelling thing in all our work is the child life and young people's lives with which we are constantly coming in contact. Everywhere we go in every village, or plantation camp, or city we are impressed with the large number of children—sweet, wholesome, promising children—who, of Oriental parentage, but born under the American flag, will soon be American citizens.

"The Buddhist religion is bidding hard for the religious direction of the Japanese children. There are nearly as many Buddhist schools, where children study at certain hours each day, as there are public schools. There is also the Y. M. B. A., as a substitute for our Y. M. C. A. The Oriental parent dreads to see the day when a chasm shall be dug between him and his children, and he knows as they learn the English language and adopt Christian religion they become in a

measure estranged from him. Difficult as the problem is, there are many encouraging signs. The public schools of the Territory are under the supervision of godly, devoted men and women who are profoundly with us in sympathy and Christian activity, and we are very hopeful that within the next generation the problem of the Americanization of the Hawaiian-born Oriental will have been solved in the right way. We doubt if anywhere in the world a better showing can be made of efforts in this direction. We have learned the genius of neighborhood with brotherhood. There is no racial antipathy and there is cordial, mutual cooperation in all commercial and social activities. We are able to say with Isaac Watts:

> "People and realms of every tongue
> Dwell on his love with sweetest song,"

and we are able to say with Paul: "Ye are no more strangers and foreigners, but fellow-citizens with the saints of the household of God." Those who know the Hawaiian problem best are not fearful of the outcome.

Centenary in Hawaii

"The economic difficulty following the Great War brought about such an acute financial condition in our sugar industry that had it not been for the Centenary, it would have been impossible for us to have maintained our work. With Centenary help we were able to march steadily on while others were compelled to curtail their activities.

"The Centenary contribution to buildings may be seen in the remodeling of our First Church in Honolulu; the building of our Japanese church and parsonage at Lahaina, the rebuilding of our Korean churches in Honolulu and Wahiawa, and our last enterprise to date, namely the Filipino church in Honolulu. Several important sites have also been purchased.

Property Owned

"We own the First Church and parsonage for English-speaking people in Honolulu. We have six churches and several rented buildings for our Korean work, also six Japanese church buildings and arrangements for the use of several other buildings.

Our Needs

"One of our most difficult needs to meet is a supply of trained workers. The young people with whom we work have been educated in our schools and colleges. Some of them are graduate nurses, some engineers, doctors, etc. We are not able to attract their young people into our service on account of the paltry salaries which we are able to pay, yet they are the type of young people that we need most for our leaders.

"In the matter of buildings, our needs center in the erection of the Harris Memorial Building for Japanese in Honolulu, a Korean church and neighborhood plant in Hilo, a Korean dormitory in Honolulu, a church and neighborhood plant for all three nationalities at

Wahiawa and a neighborhood plant for Filipinos at Aiea. The present River Street Church in the city of Honolulu will become the home of our Palama Mission when the Harris Memorial Building is completed. This church will be relocated to meet the needs of the Palama Mission."

Koreans

There are about twelve hundred Koreans in the United States. There is a regularly organized Korean Methodist Church in New York City with sixty members. The building devoted to church purposes is also used for social and education ends and as a dormitory for Korean young men.

Mohammedans

In the Pacific-Coast States there are approximately 2,500 Hindus. That does not mean that these people are followers of the Hindu religion; instead about one half of them are Mohammedans. The Baptist Church supports a missionary among them. They have settled particularly in the Imperial Valley of southern California and parts of Oregon and Washington.

In the early days of the Centenary there was discovered in Franklin, Pennsylvania, a well-organized group of Mohammedans with a substantial group of Mohammedan children. The priest of this group was regularly employed at the Coke Plant of the Cambria Steel Company. The morals of this colony were very low, although some of its members had been working at the same job for twelve years. These Moham-

medans come from the Near East. There are various other Mohammedan colonies. At some places the Methodist Church is ministering to them. Not long ago the writer visited a Methodist church in western Pennsylvania which had several Mohammedan children in its Sunday school. In fact, a Christian-Mohammedan funeral had just been held in the church. The Methodist minister had conducted a Methodist service, and this was immediately followed by a strictly Mohammedan service. At the grave the entire service was in the hands of the Mohammedan leaders.

Syrians

There are 57,557 Syrians in the United States. The Methodist Church is doing some work among them, particularly in Boston and in Lowell, Massachusetts.

The Syrian colony in Boston has been in existence many years. It numbers at present about 8,000. Many individuals in it have risen to prominence financially and educationally. Although they engage in a wide range of occupations, the Syrians tend more to factory and technical trades than to the rougher sorts of labor. Religiously they are divided among Judaism, Christianity and Mohammedanism. Some tend toward agnosticism. The records, we are told, do not show a single Syrian drunkard on the streets of Boston in the entire history of the colony. A strong work is carried on for the Syrians, under a Syrian pastor, at the Morgan Memorial Church of All Nations.

In Lowell, the Syrians are employed in the cotton

factories. The workers in Lowell have been particularly successful in their work with the boys and girls who are reached through athletics, clubs, daily vacation Bible schools, Sunday schools, and similar activities.

Armenians

There are, according to the 1920 Census, more than 36,000 Armenians in the United States. The Methodist Church maintains two missions among them, including two Sunday schools and a reported church membership of fifty-five. Unlike other immigrants the Armenians have come to the United States, not for economic reasons, but to escape oppression. For many of them it was indeed fortunate that they had found homes here prior to the recent sufferings to which the Armenians of Turkey have been subjected. The migration has included many merchants and students as well as laborers. The great influx came 1908-1914. Owing to the difficulty of getting at the facts there is every reason to believe that the actual number of Armenians in this country is far in excess of the figures given by the Census. They are widely scattered, from the Atlantic to the Pacific. They are said to control the photo-engraving trade in New York City, and to be the chief owners of the melon-raising enterprises of the Pacific Coast. It was recently reported that more than five hundred Armenian students were studying in American colleges and universities. Various scattered groups are entirely neglected.

FILIPINO CLASS, FIRST METHODIST EPISCOPAL CHURCH, SEATTLE, WASHINGTON

An illustration of the success of one English-language church in reaching out to serve a special group in its community.

AN ITALIAN TEACHER-TRAINING CLASS IN CHICAGO

BI-LINGUAL WORKERS IN TRAINING, BOSTON UNIVERSITY SCHOOL OF RELIGIOUS EDUCATION

There is no more encouraging development at present in the foreign-language work than the training of a fine group of bi-lingual young people (mostly children of immigrants) to help interpret Christianity to the newcomers and to lead older Americans to understand their more recently arrived neighbors.

CHAPTER VI

WHITHER?

Dr. Charles L. White, in his book, *The Churches at Work*, describes the mixed relations into which an American enters in ordinary everyday contact with the people about him.

"On Monday morning a Roumanian ash-man cleaned his cellar and a Pole whitewashed its walls. A Hollander pruned his vines; a German plumber came to stop a leak in his bathroom, and this man's helper was a Dane. He remembered that his cook was a Swede and the waitress was a Norwegian. As he left his home for his office a seamstress entered to help his wife. She was a Belgian, and the man who was painting his front fence was from Switzerland. He left his laundry with a Chinaman. Later he visited his Russian tailor, ordered groceries of a Welshman, meat of a Scotchman, and purchased his fish dinner for the next day at a Frenchman's store. As he waited for an electric car an Italian vegetable man passed, while he was talking with an Irish policeman. The next day he bought some hardware from an Armenian and learned that his milkman was a Lapp, and his cobbler was a Hungarian. That evening a Philippine bell boy showed him to a room in a hotel and he learned that among its waiters were Slovaks, Greeks and Servians. The next day he lunched in a Turkish restaurant, en-

gaged a Syrian to mend his rugs and purchased two more of an Armenian."

That is a cross section of America—it is America in process, America in the making.

Dr. E. A. Steiner says that we are building a new race in America. The process is going on before our face and eyes, yet because it is so close we often fail to notice it or to consider its significance. Side by side with each other, living, working and learning, are neighbors from the ends of the earth. We are working out here a common destiny, and much depends upon the outcome of the process.

Problems

It would be foolish to deny that the coming of such a mixed group of people to America creates problems. There are problems and real dangers, but life is always full of problems. There are problems even among the native born, and very serious ones. The most important question is whether or not we are willing to set ourselves seriously at the task of understanding our difficulties and working out their solutions. When we stop long enough to analyze the problems created by so many different kinds of folk living together in America, they simmer down to the rather homely problems of getting acquainted, of understanding one another, of acting in a friendly manner and of making sure that justice is shown toward all.

With the exception of a few thoroughly selfish or criminally-minded individuals who succeed in gaining

admission to America, practically all immigrants coming here come with the friendliest of feelings for America; although some receive such unfair treatment after arriving that their friendly attitude is somewhat modified. More of them, however, retain, in spite of their difficulties, something of their original feeling of regard for America, and that feeling gradually ripens into genuine love.

Forgetting the Past

It would be rather foolish for us, however, to expect people from a foreign land to forget the land of their birth. It is not in human nature to do so; and, if we are wise, we would not wish such a thing to take place. Many of the racial inheritances of the various groups which compose America are making our country a far more interesting and attractive place in which to live.

Our hearts go out in sympathetic understanding to those lonely men and women in America who, removed from their homelands, and finding their children growing away from them, turn in consolation to the memories of their youth. A Lithuanian worker in the American steel mills of Pennsylvania writes in The Interpreter:

"I am now a broken old man, physically. The best years of my life were spent facing hell's fire in the steel blast furnaces of Pennsylvania. There I helped with my muscle, and at the cost of great weariness, to complete the work which nature started but failed to finish.

"As a reward for my efforts I am practically independent, in a material sense. My wife has gone to her just reward these many years past. Her grave lies amongst these hills. Flowers will barely grow upon her grave. The damned dust that is in my lungs, and which gives me and my friends no peace—because I cough continuously—also covers her grave. This seems terribly logical to me.

"My children have grown up. They are educated, and the education given them by America has taken them from me. I speak English only as an untaught alien can speak it. But my children know all the slang phrases, and they can even speak English with Negro, Irish and Dutch dialects. They speak differently, they act differently, and when they come to visit me they come alone. They do not explain why they do not bring their friends, but I instinctively sense the reason. They should not fear. I would not cause them any embarrassment. But they too look upon their old father as an inferior, an alien, a roundhead—a Bohunk.

"So my consolation is my memory. And, strange as it may seem to you, my experiences in America are not the ones that crowd my thoughts. No! It is the memory of my childhood days, spent in far away Lithuania. I remember the folk-lore and the great green forests. The story of Perkunas, chief god of Lithuania's old paganism, comes to me. And the story my mother told me of that heaven for other creatures than men and women.

"Once I asked my mother to explain the noises that

we heard coming from the heart of the forest after sundown. This forest formed the background to my birthplace. And my mother said the sounds were the songs of joy and thanksgiving uttered by the spirits of departed animals that had lived freely and passed on naturally, wild and unrestrained, to their Creator. The heart of the forest, she said, was their heaven. After I learned that story the heart of the forest and all natural fastnesses were always holy places to me.

"So now these simple memories are with me, not the thought of America's greatness. Maybe it is because I was so strong in body when I left Lithuania, and am now a broken old man. And the forest did not take my health and my children away from me."

Such a man does not regret that he came to America, nor that his children have grown up and lost themselves in America's life. He feels ties which his children will never feel, and we may well be glad that his memory goes back to his childhood and that he finds some satisfaction in those memories.

So it is with traditions and customs long standing. In our zeal we have sometimes acted as if we expected the immigrants to America to put away all of the things which they had previously held dear and to accept only such things as we provide for them. Neither they nor the land to which they have come would profit by such a procedure.

"Americanization"

So many foolish things have been done in the name

of Americanization that the term has fallen into disrepute among thinking Americans and among immigrants. It is, however, a hard word to get along without. It stands for a process which must and should take place with those who expect to make America their home. It is a matter about which we should do some careful thinking. A little imagination, a little placing of oneself in the other fellow's position, will keep us from many unwise methods and attitudes.

A superintendent of schools is said to have defined Americanization recently as follows:

"Broadly speaking, we mean [by Americanization] an appreciation of the institutions of this country, absolute forgetfulness of all obligations or connections with other countries because of descent or birth."

If that superintendent had possessed and put into use a little imagination, he would have realized how absurd his definition really is. To be sure, the newcomer must learn to appreciate the institutions of this country, but to forget the past and sever all connections with it is both impossible and undesirable. It would be a great misfortune to America were we to insist upon any such untenable definition. We do not want people to forget the past, and we could have little use for the sort of immigrant who could do so.

A saner definition of Americanization is that adopted for the studies of the Carnegie Corporation of New York in Methods of Americanization. It follows:

"Americanization in these studies has been considered as the union of native and foreign born in all

the most fundamental relationships and activities of our national life. For Americanization is the uniting of new with native-born Americans in fuller common understanding and appreciation to secure by means of individual and collective self-direction the highest welfare of all. Such Americanization should perpetuate no unchangeable political, domestic and economic regime delivered once for all to the fathers, but a growing and broadening national life, inclusive of the best wherever found. With all our rich heritages, Americanism will develop best through a mutual giving and taking of contributions from both newer and older Americans in the interest of the common weal."

Such a definition takes account of the simple human fact of life that the past cannot be dropped off at will, and it also assumes that the other fellow has something to contribute to the common good, that it is a matter of giving as well as receiving. With such ideas of Americanization the immigrant himself has no quarrel. It preserves his self-respect, without which he can never be made to feel genuinely at home in the land of his adoption.

Not All Good

While we must be willing to see the good, and always, so far as possible, to try and get the other person's viewpoint, yet America does have ideals to maintain and a very definite contribution to make to the thinking of the newcomers. Some of our difficulties at present grow out of the differences in ideals which

exist in the various groups of which America is made up. This is particularly true in the matter of prohibition. For years a widespread educational program has done much to convince each rising generation in the United States that liquor is not only unnecessary and useless, but also a very pronounced source of all sorts of evil. While that process has been going on, we have been taking into our country millions of persons who have grown up with entirely different ideas and ideals relative to this important matter. The results of this conflict are recorded regularly in the daily press. One of our most prominent federal judges said recently that ninety per cent of the cases of violation of liquor laws brought before him involved persons of foreign birth or parentage. The enforcement of prohibition in America would be relatively easy were it not complicated by the social heritage of the immigrants who have come to America. This but illustrates the fact of real and sometimes conflicting differences.

The immigrant comes to us, then, with his heritage of good and bad. We must accept the good which he has to offer and show our appreciation for it, and we must endeavor to get him to discard the bad. The latter we can do only as we come to understand him, win his confidence, and convince him that our good is really good. To do this we must begin close at home to consider some of the irritations which the immigrant meets in America and some of the ways by which we can help to set the wrong things right.

Obstacles in the Way

In an address delivered at the annual meeting of the Council of Immigrant Education in New York City, October 4, 1923, Professor Julius Drachsler, of the College of the City of New York, listed the various influences which retard the incorporation of the immigrant in our national life as follows:

1. Lack of a friendly, sympathetic, dignified reception at the gates of entry to the country.

2. Lack of intelligent and efficient guidance in fitting the newcomer properly into the economic life of the country.

3. Frequent thwarting of efforts to settle upon the land because of an absence of proper direction and often exploitation.

4. Lack of adequate facilities, both in scope and in quality, for the education of the immigrant adult.

5. Vexatious, complicated and often undignified methods in the procedure of naturalization.

6. Experiences with law courts, not infrequently tending to undermine the confidence and respect of the immigrant in the dignity and fair dealing of the American courts of justice.

7. Lack of sympathetic understanding of and intelligent cooperation with immigrant institutions, such as the foreign-language press and cultural organizations.

8. An assumption of superiority on the part of the native-born toward everything and everybody foreign.

Summarizing the situation, Professor Drachsler says:

"But after all is said, there is something much deeper, much more far-reaching needed to incorporate our foreign-born than making their reception more pleasant, their acquisition of a job more efficient and more intelligent, their settling upon the land more easy, their education in English and civics more thorough, their naturalization more impressive, their spontaneous development in communal effort more free from misconception and intolerance. There must be a profound change in our attitude towards the stranger in our midst. We must really want to make him feel at home in America. We must welcome him as a coworker in the high adventure of building a democracy.

"Are we ready to admit that thus far our democracy has been a failure? Are we ready to say that with so many peoples and so many races true democracy is impossible in America? Some will say it is impossible. And they will ask, 'Has there ever been a state in the past consisting of highly heterogeneous groups that achieved real unity?' They will point to Rome and the fragments into which she broke. They will recall the fate of the polyglot Austro-Hungarian monarchy. They will prophesy the same tragic end for the Russian domain and the Turkish Empire and even the British Commonwealth of Nations. To achieve unity, they insist, there must be homogeneity. The real problem facing American civilization is this:

How shall differentness be conserved and yet unity be the result? That is a task for our greatest minds.

"One thing is certain: the way of the past must not be our way. What held the ancient empires together and what clamped the prewar monarchies down was force, brute, ruthless force. Compulsion was the keynote of their efforts at unification. And that is why they fell. Force generated its own destroyer. America must achieve unity in a far different way. It must be the way of generous cooperation between classes and races and religions. It is either this or chaos. We may not all have a common past. Let us at least build together for a common future."

Facing the Task

Having considered some of the difficulties in the way of the immigrant who would really get acquainted with and become a part of America, we may well turn to the things which we must do to help relieve the present evils and irritations. Possibly we can do no better than to study, with our own community in mind, a statement recently prepared by a group of individuals long experienced in this work, under the title, "Community Goals for Our Foreign-Born Neighbors." It might be well to make a check after each item in which your community rates 100 per cent.

Community Goals for Our Foreign-Born Neighbors

I. Every member of the community, regardless of

where he was born, is responsible for the atmosphere, favorable or otherwise, to culture, good citizenship and character. Hence we suggest:

1. That ample opportunity be provided to teach the foreign-speaking the language of the country without expense to the students and without age limit.

2. That suitable quarters be provided to which every alien may come and find sympathetic help, free of charge, to secure or prepare for his naturalization papers.

3. That a council of advisers be formed to give advice to the foreign-speaking, and, if necessary, legal aid in all cases of exploitation, imposition, and fraud; also that the same council should see that where brought to trial, the foreign born shall have competent interpreters and that their rights as members of the community be protected.

4. That a pocket pamphlet be published for distribution, giving the most important laws and ordinances bearing directly on personal and family relations and community responsibility.

5. That through picture and lecture, information be given the foreign born concerning their city, the State and the nation.

6. That the children of the foreign born be led to an appreciation of the civilization of their ancestors, the right concepts of liberty and respect for their parents.

7. That the foreign born be encouraged to conserve the things worth while in the civilization of their fore-

bears, and that opportunities be given them to bring these to the attention of the native born.

II. We believe that the native and foreign born should cooperate to bring about the right conditions for a healthy and happy community, and that existing organizations should be used for this purpose. We suggest the following:

1. That municipal ordinances regarding housing conditions be made known and their enforcement urged, and in communities where no such ordinances are found that the best be drafted and their adoption urged upon the municipal legislative power.

2. That rickety and dilapidated dwellings, unfit for human habitation, be brought to public attention, and that the proper authorities be urged to investigate conditions.

3. That whatever material is available in the State Department of Visible Education and the State Board of Health, bearing upon municipal sanitation, personal hygiene, prevention of disease, and kindred subjects, should be exhibited in community gatherings for community betterment. And in States where there is no such material available, we urge that appropriations be made and material purchased for this purpose.

4. That ordinances on the prevention of fire, on the abating of nuisances, on the removal of garbage, be made known, and that every member of the community be brought to realize that the interests of all depend upon everyone doing his part to comply with these ordinances.

III. We believe that the basis of a righteous and peaceful community life is good will toward all its members and sympathetic cooperation with all in seeking the highest good. To this end we suggest:

1. That brotherly love and the principles laid down by the founders of this democracy be so exercised that every foreign-born family may readily find a friend among the native born, and that every native-born family may, without patronizing, seek a friend among the foreign born.

2. That opportunities for mutual intercourse and knowledge be afforded to the native and foreign born, because community progress can only be secured by free communication between its several members.

3. That the same ethical standards be applied to foreign and native born, in school privileges and obligations, in civic rights and duties, in social intercourse, and in economic relations as to wages, fines, industrial compensation and death benefits.

4. That the principle of religious liberty, as worked out in America, be explained to the foreign born.

5. That every family—all the members—be urged to attend regularly the church of their choice, since without this practice they cannot attain the best in American life.

A Job for the Local Church

When, however, the community has done its best, there still remains a task for the church. For years Protestant churches have been working in immigrant

communities. Various methods of procedure have been tried out over and over. Gradually a sort of general standard has been evolved for work in immigrant communities of from two thousand to five thousand population. This is, of course, a flexible standard. Work must often begin on a small scale and grow through the years. The standard does, nevertheless, give us some basis for judging the achievements of any given piece of work. It also suggests the direction in which further progress may be looked for.

It will be well to check after each item in which the foreign-language work in your community rates 100 per cent.

A Minimum Standard for a Church Work in an Immigrant Racial Colony of from 2,000 to 5,000

Cooperation

1. A Cooperating Committee—representing the *denominational organization, any local English-speaking church* particularly interested and the *local congregation.* (This is preferable to the organization of the work as a chapel or branch of an English-speaking church.)

Staff

2. *Pastor:* Bi-lingual (preferably of foreign extraction).

3. College and seminary trained (preferably in America).

4. *Resident in Community.*

5. A saving wage.

6. *Assistant or Community Worker* (Woman) Bilingual, if possible.

EQUIPMENT

7. A churchly building.

8. *Auditorium for worship,* with lecture room adjacent, to seat two hundred. This auditorium to be more or less traditional in ecclesiastical design and furnishing. Not to be used for entertainments.

9. A large, high, airy recreation room equipped with stage for dramatizations.

10. A minimum of *five* suitable rooms in addition to auditorium for a graded church school, same to be available for educational and recreational uses during the week.

11. A well-equipped kitchen.

12. An office, with desk and files for correspondence, records, etc.

PROGRAM

13. A carefully matured program for the year, coordinating recreational, educational and other social activities with the inclusive religious purpose, considered and approved by the Cooperating Committee.

14. Definite assignment of responsibility, under general direction of pastor, to members of staff and committees for the various parts of this program.

15. A leaders' training class, especially for young people.

16. Service of worship in both languages.

RELIGIOUS EDUCATION

A graded church school with, as a minimum requirement:

17. Kindergarten.

18. Primary Department.

19. Junior Department.

20. Senior Department.

21. Adult Department.

22. Each with separate rooms.

23. Bi-lingual (emphasis on English).

24. A Pastor's or Communicants' Class for training of adults for the privileges and obligations of church membership.

25. A Pastor's or Communicants' Class for training of children for the privileges and obligations of church membership.

SERVICE

26. Active pastoral service for the home and family on part of all members of staff.

27. Cooperation definitely established with Relief and other Social agencies.

28. Cooperation definitely carried out with the public school in English Classes for New Americans and Civics.

29. When such courses are not offered by public school, assumption of responsibility by church.

30. Physical activities under trained Christian leadership for boys, girls and young people.

31. Educational activities under trained leadership for boys, girls and young people.

32. Social activities under trained leadership for boys, girls and young people.

33. An Employment Committee to cooperate in assuring continuous employment to church families and others.

BENEFICENCE

34. A budget for all annual expenditures considered and adopted by church officers and by the Co-operating Committee.

35. Assumption by congregation of definite share of this budget which will be explained to the congregation.

36. A share in the pastor's salary.

37. Money contributed by congregation to be paid into and disbursed from local church treasury.

38. Contributions to Boards of the denomination.

39. An every-member canvass with systematic payments through weekly envelopes.

40. Quarterly statements made public of funds contributed to and disbursed from the local church treasury.

IMPORTANCE OF THE FOREIGN-LANGUAGE WORK

The importance of the "language" work can hardly be overstated. It makes possible an approach to new-

comers in those early days and months of their stay in America, and, in the case of many, who for one reason or another never master the English language, it provides the only opportunity which we ever have to reach them. So long as there are immigrants coming to America, so long will there be a demand for the proclaiming of the gospel to them in their own tongue. On the other hand, there is, among those who master English, and particularly on the part of the second generation, a tendency to find their place in distinctly American churches. The language church often becomes, therefore, a recruiting agency for other churches.

The English-Language Church

The English-language church faces a very heavy responsibility in communities with a foreign-speaking population. If the foreign-language work is not organized, it may be the duty of such a church to see that it is organized as a separate enterprise, or that foreign-language work is made a regular part of the English-language church. This latter plan has been followed very successfully by a considerable number of churches. The particular plan adopted will depend upon many factors, including the location of the foreign-speaking group with reference to the church building.

When the work is organized, responsibility does not cease. It must still be supported with money, volunteer workers, prayer and an abiding interest and good

will. Some churches are measuring up to this responsibility in a remarkable way, and are staying faithful to their task through the years. It is one which requires great skill and tact. To help where help is needed, to train workers in the foreign-speaking group, and to give place to them as they become able to assume responsibility—all of that involves Christian patience and forbearance.

Even here, however, the task of the English-language church does not stop. What shall be done with the attractive Italian or Slavic girl or boy, who, enjoying the fellowship of the pupils in the public high school, decides to join the English church and leave the "mission"? Shall we say, "Go back and help your own people," or shall we allow the individual's own conscience to decide the matter and let the doors of the church of Jesus Christ welcome even a "foreigner"? More difficult than that is the case of the hard-handed laborer, with his cheap clothes and imperfect English. Is the church big enough to make a place for him and really make him welcome? It is one of the hardest accusations against a most worthy institution that it has failed to welcome many such foreigners who would have been glad to share in its ministry, and that it has failed to go out into the highways of its own foreign sections and invite them to come in. It is perhaps fair to say that the chief difficulty in the way of winning multitudes of our foreign-speaking people is the unsympathetic and unchristian attitude of multitudes of members of Protestant churches toward them.

Could we by some magic, or by some process of education, raise up a generation of young people in our churches who were vitally interested in the foreign-speaking folk of their communities, some of our most serious problems would be solved. Have you faced and solved this problem in your church and community?

Following Up Recently Arrived Immigrants

Owing to the operation of the Quota Law the proportion of Protestant immigrants coming to America has recently been very greatly increased. Through the Home Missions Council there has been worked out a plan for the passing on to local communities of the names of Protestant immigrants arriving at Ellis Island together with certain particulars of information relative to the individuals and families concerned. This information goes to Protestant churches in the communities toward which the immigrants are headed. With the information is sent a page of suggestions as to some of the things that workers in local churches can do to help the newly arrived family. We include the suggestions here, since they point the path of service which may be followed even in the case of immigrants who have been longer in the community.

1. Help them connect with *their own* church.

   Invite the family to church services; tell them of the Sunday-school facilities; the Boy Scouts; young people's activities; the men's club and the woman's work.

   In case they have no church connections, show

them the importance of being related to the religious life of America.

2. Suggest, when necessary, ways of securing *employment* and proper *housing* or lodging accommodations.
3. Inform them of the *educational opportunities* your community offers for both children and adults.
4. Explain to them the *library facilities* and how to use them.
5. Explain the desirability and advantages of becoming an *American citizen* and the necessary steps of procedure toward that end, especially to those who plan to reside permanently in the United States.
6. Inform them about wholesome *social and recreational* agencies, for example, the Y. M. C. A., the International Institutes, settlement houses, community centers, etc.
7. Establish *friendships* between them and somebody in your parish.

In the Changing Community

It is in those communities where the native population is being replaced by foreign people that, failing to sense the need and the opportunity, some of our most grievous blunders have been made. In the face of increasing needs we have allowed churches to die or to move out of such communities, because the older members of the churches were unwilling to wel-

come the newcomers to the church or to adapt the program of the church to meet their needs. Fortunately, in more recent years we have appreciated the mistakes of the past, and we have been opening the doors of such churches to the people round about them, with the result that many of them, which were on the point of being abandoned, are now beehives of activity, redeeming the life of the communities in which they stand. An entire volume might be written to tell the story of churches which have seen the vision and, instead of retreating in the face of an influx of foreign-speaking peoples, have stayed to minister to them, and with most gratifying results.

A Home Mission Task

When we speak of "gratifying results" we do not necessarily mean that a self-supporting foreign-speaking church has been established. It is the fate of such churches that they are continually passing the products of their work on to other churches and to other communities. Many an institution of such a sort goes on year after year with apparently little growth in membership or increase in self-support, while all the time it is redeeming individual lives and training boys and girls; and communities far distant in this country or even across the water share in the fruitage. Much of our foreign-language work must, in the very nature of the case, remain as a home missionary enterprise, which will move forward weakly, or be pushed vig-

orously, in proportion to the loyalty with which Christians support their home mission agencies.

Extent of the Methodist Work

The definitely organized foreign-language work of the Methodist Episcopal Church includes more than 1,100 organized churches and missions with a total membership of nearly 100,000 and a Sunday-school membership considerably larger than that. Those figures, however, represent but a fraction of the work which is being done for foreign-speaking people, for they do not take into account the multitudes reached by local English-language and polyglot churches. Nor does it include those specialized forms of service, such as immigrant port work, work among foreign students in American universities and colleges, of whom there were 7,944 in 1922; the preparation of foreign-language literature; and the work of lumber-camp missionaries, Goodwill Industries, and special evangelists who reach foreign-speaking groups.

Work of the Woman's Home Missionary Society

The Woman's Home Missionary Society of the Methodist Episcopal Church has a training school for Slavonic young women at Uniontown, Pennsylvania. This school has been in existence for thirteen years. Thirty-one of the graduates have given active service in the field among Slavonic and Hungarian groups. Slavonic missions are maintained at Hazelton and Berwick. For the benefit of Oriental girls the Kather-

ine Blaine Home is maintained at Seattle. This Home is doing a remarkable work among Japanese young women. There are also the Jane Cauch Memorial Home in Los Angeles, California, and the Ellen Stark Ford Home in San Francisco for Chinese and Japanese women and children. In Honolulu this Society maintains the Susannah Wesley Home, where ninety-seven children representing twelve nationalities are cared for. Spanish work was begun in Porto Rico in 1902, when the George O. Robinson Orphanage was established at San Juan. Four kindergarten day schools are also maintained and a comparatively new work has been opened up in Santo Domingo. Among Mexicans in the United States schools are maintained in Los Angeles, California; Albuquerque, New Mexico, and Tucson, Arizona. Social and educational work is also carried on at the Rose Gregory Houchen Settlement House in El Paso, Texas. A French work is conducted at Basile, Louisiana. City settlement work is being carried on in Chicago, Boston, Saint Louis, Portland, Oregon and in some other cities. Homes for immigrant girls are maintained in New York, Boston and San Francisco. They are veritable places of refuge for many girls seeking a new home in America.

Aim of the Work

The aim of this work is not first of all to build up the Methodist Episcopal Church, or even the Protestant Church, but, rather, to make Christians. As a matter of fact, so many of the foreign-speaking people of

America have severed all active connection with the churches of their childhood that, unless the Protestant Church does reach them, they tend to become permanently divorced from religion. This is worse for the second generation than for the first because these young people lack the restraints which even the superstitious religions of their parents placed upon them. One by-product of this is that a considerable proportion of our youthful criminals are the children of immigrants. Our aim, then, is to make Christians, whether they chance to be Greek Orthodox Christians or Roman Catholic Christians; although many do join the Methodist Church. Among those who never join prejudice is broken down, superstition loses its power, ideals are built up, communities are rendered more Christian and America is a better place in which to live, as a result.

International Implications

To those who have an opportunity to watch the work with foreign-speaking groups, there are few things more interesting than its international aspects. One never knows just when the individual with whom he is dealing may become a power for good or evil across the water. Both Lenine and Trotzky were members of a foreign-speaking group in America at one time. Many other examples might be cited. When the Treaty of Versailles established the Republic of Latvia it was discovered that more than one half the Letts in the world were in the United States, and chiefly

engaged in the coal and steel industries of Pennsylvania. When the Letts across the water set out to organize a government, they invited their brothers in the United States to vote for the officers of their first republican government.

The result was that a Pittsburgh lawyer of Lettish stock was elected the first president of the new republic. Immediately he gave up his legal practice, sailed for Europe, and assumed the duties of his new office. Can you calculate the possible influence of such a man?

The school system established in Czecho-Slovakia, since the war, was set up by a boy who attended a Protestant Sunday school in America.

The new constitution drafted for Poland, after the war, declared that no one but a Roman Catholic could be president of Poland. The Poles in the United States said that that limitation could not stand, and the provision now is that the president of Poland must be a Christian.

In Spokane a Chinese laundryman was won to Jesus Christ by the work of one American in an English-language church. After a time the Chinese returned to China. He was gone for some years, when once more he appeared on the streets of Spokane. He had returned to China to tell his people there about Jesus; and he had stayed until he had seen his father, his mother, his brothers, his sisters and several other relatives converted. Then he returned to Spokane, where he could earn more money to help in the support of seven independent mission stations which he and

his family are supporting from their own funds in China.

A traveler on an Atlantic liner was interested to watch one hundred and fifty Roumanians as they gathered for a daily religious service. Those one hundred and fifty Roumanians had been reached by a Protestant mission in America. They were on their way back to Roumania. Since they have returned to their own country they have been the means of establishing twenty new Protestant churches there.

The Children Touch Hands Across the Water

The following paragraphs from The Interpreter describe one method by which children, living thousands of miles apart, are breaking down barriers and preparing a better future for the world.

"Parents and teachers may still stumble over the long new word 'Czechoslovakia,' but hundreds of native-born American children are going ahead with a youthful enterprise not only to acquaint themselves with the word but with the country and its people. They are receiving letters from Czech children who make original reports on life in their country, and in return the young Americans send forward descriptions of life and events in the United States.

"Credit for this direct action in the field of international education belongs to the boys and girls of Czechoslovakia, who in 1922 wrote and gave to an American Y. M. C. A. worker more than 1,000 letters for delivery to school pupils in this country. The orig-

inal letter writers ranged in age from eight to fourteen years, and their expressed wish was to hear about the United States directly from Americans of the same age. Following their delivery to the Czechoslovak Bureau of the Foreign Language Information Service, the letters were placed in the hands of American-born children through the cooperation of teachers in the Czech language schools here. Some of the correspondence was delivered to children as far inland as Nebraska, Illinois and Oklahoma.

"An accurate check on the number of American children who actually made reply to their far-away correspondents is not available, but such care was taken in distributing the letters that very few are believed to have been unanswered, since all of them contained interesting notes on events and conditions abroad and specific requests for similar information about the United States.

"Spontaneous intercourse of this kind between children of the two nations can hardly fail to promote genuine education on both sides of the Atlantic and a degree of mutual understanding that will live through many generations. It is a familiar fact that, in consequence of the war and of the relief work following it, a regular and helpful correspondence is proceeding between many French children and their young benefactors in the United States. These letters from the Czech children, however, contain no requests for any kind of material assistance.

"Many of the messages from Czechoslovakia are

from members of the Boy Scout and Girl Scout organizations in that country and of the Junior Red Cross, who wish especially to correspond with members of those enterprises in America. In general, this flow of letters suggests that exchange professors, international scholarships and leisurely foreign travel are not the only or even the most intimate means for promoting good will, sympathy and lasting peace amongst the people of the world. If "the hand that rocks the cradle rules the world," then the deep friendships inaugurated by direct correspondence between children under fourteen must weave some lasting ties between distant parts of the globe.

Literature

With a view to studying and meeting the need for foreign-language literature in the United States the General Conference of the Methodist Episcopal Church which met in 1920 appointed a Committee of Six on foreign-language literature. This committee has taken its task seriously. A study of the existing situation only served to emphasize the great need for foreign-language literature, while it revealed the further fact that there was almost no suitable literature available for the purpose which the General Conference had in mind.

With steady persistence the work of creating, selecting, translating and printing material has progressed until more than a dozen carefully edited pamphlets are now available and in use in from one to

twelve languages. The "Social Creed of the Churches," for example, a translation of a statement adopted by the Federal Council of the Churches of Christ in America, has been available in the Arabic, Czech, Finnish, Italian, Lithuanian, Magyar, Polish, Portuguese, Russian, Slovak and Spanish languages. Likewise, "Facts and Figures Concerning the Methodist Episcopal Church," a brief statement of what the church is doing, where it is working, how it began, and what it believes, stated in terms of life and experience, is also printed in the same languages. Then there are translations of portions of Fosdick's *The Meaning of Prayer* and *The Manhood of the Master* and various other pamphlets such as *The Church and the Workingman* and *Things of First Importance* for special groups.

How much all of this literature means in the interpretation of Christianity to many who now have the most distorted notion of its meaning and of what the church is trying to do, only those who are dealing at first hand with our millions of immigrants understand. The pamphlet, "Facts and Figures Concerning the Methodist Church," for example, grew out of the deeply felt need of an alert pastor serving in a polyglot parish in which are 8,000 Slovaks, 1,500 Lithuanians, 1,500 Poles, 500 Ukrainians, a considerable number of Armenians and Syrians and representatives in varying numbers of some seventeen other language groups. "What," said he in desperation, "can I do to make these people, many of whom are anti-religious and are

regularly reading the most radical socialistic literature and who are familiar with the beautiful churches of Europe, understand that the Methodist Episcopal Church is something bigger than the little wooden building in which I must carry on my work?" And so there came into existence this simple statement of the underlying beliefs, history, size and program of the Methodist Episcopal Church. Its message comes as a revelation to multitudes of foreigners in our midst who are either in entire ignorance of what the Protestant Church is, or have been filled with the most grotesque and distorted notions concerning it.

Such a leaflet as "The Social Creed of the Churches" may sound abstract and unrelated to life, but it must be remembered that an overwhelming proportion of our foreign-speaking population is included in the various groups of laboring men. When this particular leaflet was read recently in the Italian language to a radical socialist with pronounced anti-religious sentiments, he exclaimed, "Well, I thought I was an atheist, but if that is what Christianity means, possibly I am not an atheist at all."

Cooperating, through the Sunday School Council of Evangelical Denominations, with several other denominations, bi-lingual Bible Lesson quarterlies for adults are already published in the Czech, Italian, Magyar, Polish, Russian and Spanish languages. These new quarterlies contain forty-eight pages each, nine of them devoted to appropriate religious articles and thirty-nine to the Bible lessons. The fact that

these lessons are printed bi-lingually in parallel columns makes it feasible to adapt them to a great variety of situations. Thus they can be used by English-speaking teachers with groups which understand a little English, or by teachers who understand only a little English with pupils who speak only their native tongue. The lessons already published deal with the life of Christ and Christian living. Subsequent issues will take up the life and work of the apostles and the Old Testament. The lessons are without date and their use can begin at any time. All of the quarterlies are issued under the imprint—"The United Religious Press," and can be secured of The Methodist Book Concern, 150 Fifth Avenue, New York City.

The periodical field has been studied. New publications have been provided and new arrangements made for the continuance of other publications.

Sändebudet is a Swedish periodical sixty-one years old, published since March, 1921, by The Methodist Book Concern for the Swedish group. *Aurora* is a Portuguese paper, now published jointly by The Methodist Book Concern and by the Board of Home Missions and Church Extension. It is used chiefly among the Portuguese of New England. The Norwegian-Danish paper, *Evangelisk Tidende,* has come into existence through the consolidation of three other papers. It was first published in January, 1922. There is *Krestan* for Slovaks, and there are three foreign language publications of the church in Hawaii—*The Korean-Hawaiian Christian Advocate,* the *Japanese*

Methodist and the *Ang Mabuting Balita* (Filipino). For German readers there is the older publication, *Der Christliche Apologete*. These weekly and monthly papers are going out regularly. Do you use them?

What About Him?

Not long ago an East River ferryboat was approaching her slip. There were many passengers. Suddenly a man and a little boy fell from the boat into the water. Strong men and frightened women gasped in horror and stood helpless. Then a young lad, without stopping to cast his street clothes aside, plunged into the water and swam rapidly toward the child. He brought it to safety and turned back to seek the man; but the man had grown weary of the struggle and had sunk from sight, not to be seen again. People crowded around the young life-saver. They learned that his name was Giuseppe Genovese. Then he vanished. People wanted to give him a medal, but wide advertising of the plan failed to reveal his whereabouts. Finally determined friends brought him forth and the acting mayor of New York City was at last able to pin the medal on the breast of the young hero. It was learned then that Giuseppe Genovese was the son of an Italian immigrant from Sicily, that he worked at night to help support his sister and her many children, and that his favorite recreations were "reading *Grimm's Fairy Tales* and listening to the phonograph" —"just one of those immigrant children."

America has several millions like Giuseppe.

FOREIGN BORN IN THE UNITED STATES

	Foreign white stock in United States in 1920	Foreign born in United States in 1920	Net increase or decrease June 30, 1920, to June 30, 1923	Quota for year ending June 30, 1924
Albanians	6,426	5,608	.....	288
Armenians	52,840	37,647	14,235	230
*Austrians (post war)	.....	575,627	15,818	7,342
*Belgians	122,686	62,687	5,528	1,563
*Bulgarians	14,420	12,853	—3,008	302
Chinese	61,639	43,560	—1,511	....
Czechoslovaks				
Czechs (Bohemians) (including Moravians)	622,796	234,564	3,255	14,357
Slovaks	619,866	274,948	20,499	
*Danes	466,946	189,531	10,799	5,619
Esths	.....	1,390	.....	1,348
Finns	264,082	132,177	2,881	3,921
French	333,678	153,072	62,267	5,729
French-Canadians	848,309	302,675	.....	....
Germans	7,259,992	1,915,864	108,431	67,607
Greeks	221,768	174,658	13,417	3,063
Hebrews (Jewish)	2,043,613	1,091,820	224,961	....
*Hollandish (Dutch)	362,318	134,229	7,570	3,607
Italians	3,365,864	1,624,998	188,898	42,057
Japanese	110,010	81,562	3,133	....
*Jugoslavs				
Serbo-Croats	200,421	125,844	10,312	6,426
Slovenes	208,552	102,744	.....	
Koreans	1,224	915	13	....
Letts (Latvians)	336,600	182,227	.....	1,540
Lithuanians			—6,698	2,629
Magyars (Hungarians)	473,538	268,112	3,282	5,747
Mexicans	725,332	473,287	133,774	....
*Norwegians	1,020,788	362,198	19,054	12,202
Poles (Polish)	2,436,895	1,077,392	—35,741	30,977
Portuguese	215,728	105,895	7,965	2,465
Roumanians	91,683	62,336	—6,203	7,419
Russians	731,949	392,049	—7,074	24,405
Spaniards	850,848	556,111	3,498	912
*Swedes	1,485,062	643,203	27,065	20,042
Swiss	327,797	117,270	11,284	3,752
Syrians (Arabic-speaking)	104,139	57,557	4,329	882
Ukrainians (Ruthenians or Russniaks)	95,458	55,672	2,165	....
Welsh	230,380	66,962	4,860	....

* Figures for starred countries are by *country*—all others by *peoples*.
Foreign white stock includes foreign-born whites and native whites of foreign parentage (one or both born abroad).

ORGANIZED METHODIST EPISCOPAL FOREIGN-LANGUAGE WORK*

	CHURCHES	MISSIONS	MEMBERS	SUNDAY SCHOOLS	SUNDAY SCHOOL ENROLLMENT
Arabic (Syrian)	....	2	30	2	100
Armenian	....	2	55	2	30
Chinese	7	3	489	15	1,023
Czech (Bohemian)	7	4	715	8	980
Dano-Norwegian	106	....	6,137	81	6,344
Filipino	1	....	12	....	....
Finnish	4	6	460	7	306
French	1	3	93	....	...
German	608	....	58,437	569	71,389
Greek	....	1	....	....	....
Italian	36	30	3,400	54	6,228
Japanese	17	6	1,757	20	1,246
Korean	1	....	60	....	....
Lithuanian	1	....	....	....	....
Magyar	....	1	50	1	120
Persian	....	1	....	....	....
Polish	2	5	186	4	209
Portuguese	2	2	176	5	267
Russian	....	6	20	2	21
Slovak	....	4	55	6	425
Spanish	19	23	2,279	52	258
Swedish	216	....	19,246	183	20,175
Welsh	1	....	120	1	140

* The above table represents only the foreign-language work of the church which is definitely organized into churches or missions. The figures do not take into account the multitudes reached by English-language churches in polyglot communities; nor do they include such specialized forms of service as immigrant port work, work among the foreign students in American universities and colleges, the preparation of foreign-language literature, the work of the lumber-camp missionaries, the ministry of Goodwill Industries, the work of special evangelists who reach foreign-speaking groups, and the work of the Woman's Home Missionary Society.

University of Southern California

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By JAY S. STOWELL